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THE JEWS  
THE PAST PRESENT  
AND FUTURE



J. ALEXANDER



# THE JEWS:

## THEIR PAST, PRESENT, AND FUTURE:

BEING A SUCCINCT

History of God's Ancient People in all Ages;

TOGETHER WITH A BRIEF ACCOUNT OF THE  
ORIGIN AND FORMATION OF THE TALMUD.

BASED UPON THE MOST RECENT AND APPROVED AUTHORITIES.

To which is appended, a Tabulated Statement of the Numbers of  
Jews in all Countries of the World.

BY J. ALEXANDER



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## P R E F A C E.

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**S**CATTERED over the world, long scattered, and everywhere conspicuous, the Jewish people have maintained a national character, religious rites and customs, and distinctive features, unparalleled by any other nation. Numerous and remarkable vicissitudes of occasional prosperity and cruel persecutions, comfort at one time, and heart-rending sufferings at another,—all these find them unchanged, a living miracle and standing evidence of the truth of the prophecies contained in their own sacred books.

Other races mentioned in the tablets of history have either been swallowed up in the vortex of time, or been so amalgamated with one another as to lose all marks of their original idiosyncrasy, while the Jews remained, and are even at the present day, what they were three thousand years ago.

How deep a subject of meditation and study to all men, and especially to the Christian ! In the Jew he beholds the involuntary witness to the truth of all that God had spoken to men from the beginning of time, and through successive ages, concerning His Anointed; in him he sees the very flesh and blood from which

Jesus Christ himself, as the Son of Man, became incarnate. The Christian faith is based upon the Jewish. Jews were selected as the writers not only of the Old but also of the New Testament Scriptures ; theirs are not only the Patriarchs, the Law and the Prophets, but also the Apostles and the Evangelists. All the inspired writers were Jews—with the sole exception of St. Luke, whose mother only is said to have been a descendant of Jacob ; and thus the oracles of God were committed to them, both in the new and the old dispensation.

To every Christian the Jewish Scriptures are the sole and true source and fountain-head of spiritual comfort and consolation. Though Gentiles became partakers of the kingdom of God in the sequel, no Gentile hand contributed to the sacred volume, and on no Gentile prophet or evangelist was the inspiration of God bestowed. The series of books forming the New Testament is opened by the Jew St. Matthew, and closed by the Jew St. John ; upon Jews the Holy Ghost descended at Pentecost ; to Jews the Gospel was preached exclusively for some years ; three thousand Jews were the first-fruits of the spiritual harvest ; by Jews the first churches were built in Judæa—by Jews the gospel was first brought to the benighted Gentiles ; —in fine, the doctrine of salvation, proclaimed by Jews, has spread rays of truth and gleams of bright sunshine over the whole world.

The interest due to this unique nation and to the

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country from which it sprang, has at no time been more intense among all classes of society than at the present moment. Out of the ruins of God's ancient edifice, remnants have of late years been brought to light—thanks to the Palestine Exploration Fund—which furnish irrefutable ocular testimony of the past glory of that sacred spot. The increasing facilities of communication in the vicinity of the Isthmus of Suez are calculated to bring new life and vigour to that land so long deserted. A highway from Jaffa to Jerusalem has been constructed, and Jews from Russia and Poland have gone to settle again in the City of David, and at present there are upwards of eight thousand Jews living in Jerusalem. A host of visitors are flocking now to the land of the Bible, and refreshing within themselves the reminiscences of the people of God that dwelt there of yore. Kings and princes, the great of the world, have quite recently made pilgrimages to that country, and worshipped the Lord on the very ground where He suffered and laid down His life for the redemption of mankind.

A brief outline of the history of the ancient people of God, from the call of Abraham down to the present time, is embodied in the following pages. It forms the substance of a number of lectures delivered by the author, and it is in deference to the wishes of several Christian friends, and at their special request, that it is now published in this form. It is scarcely incumbent upon the writer to prove its *raison d'être*; suffice it

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to say, that, although the literature of Jewish history in the English language abounds in works of great and indisputable merit, most of these are either so voluminous as to be practically inaccessible to the general reader, or else are confined to special periods, more particularly the one comprised in the Old Testament, and the later Jewish wars. On the other hand, the unpretending little volume now laid before the public has for its object to make the history of the Jewish nation *in all times* more generally known to all classes, especially to the rising generation.

The author being himself a descendant of Israel, has brought to bear on his subject all the love for the people from which he has sprung, combined with the sincerest attachment to the Christian Church, of which, by the grace of God, he has become a member.

May our Lord Jesus Christ, the King of the Jews, bless the reading of these pages to all who peruse them, whether Jew or Gentile.

J. ALEXANDER.

124, STOCKWELL PARK ROAD, S. W.

March 1, 1870.

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# THE JEWS :

## Their Past, Present, and Future.

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### CHAPTER I.

The Names Hebrew, Israelite, Jew.—Study of Jewish History.—Abraham, the Father of the Hebrew Nation.—The National Existence.—Israel led out of Egypt.—Allotting of Palestine to the Tribes.—The Judges.—The Jews desire to have a King.—Saul.—David, the real Founder of the Hebrew Monarchy.—The Psalms, a universal Fountain of Peace and Solace.—The Kingdom Divided.—Israel led Captive by Shalmaneser.

THE nation to whose history I wish to draw attention is variously known as the “Hebrews,” the “Israelites,” and the “Jews.” Hebrew—Israelite—Jew, these three names indicate almost the whole history of the nation. The name Hebrew is first attributed to Abraham in Gen. xiv. 13; and without stopping to inquire whether it is derived from the Hebrew preposition עֶבֶר, *eber*, “on the other side,” and therefore given to Abraham by the inhabitants

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of Canaan because he had come from the other side of the Euphrates, or whether it is a patronymic derived from "Eber," the ancestor of Abraham, mentioned in Gen. x. 25—I say, without inquiring into this controversial point, I note the fact that the name Hebrew carries us back nearly 4,000 years, and remains to this day a name of honour, as it was in the days of the Apostle Paul, who in a well-known passage exclaims, "Are they Hebrews, so am I." Yes, more than thirty-seven centuries have elapsed since Abraham, the father of the Hebrew race, was commanded by God to leave his home and his kindred in order to settle in the land of Canaan, the promised land granted to Abraham and his descendants as an everlasting possession by their Covenant-God. How different from all other nations is that of the Hebrews! The genealogies of Egypt, Persia, Greece, Rome, etc., lose themselves among their deities, and we cannot discern where fable ends and historic truth begins; even of the original inhabitants of these islands we have little if any authentic knowledge. The Hebrew record alone, with its simplicity and *transparent* truthfulness, stands out as a marked

exception, enabling us to trace the migrations of Abraham and his clan from place to place, as if they had happened but yesterday.

We come next to the word “*Israelite*.” This is derived from the name of Jacob, or “*Israel*,” to whom, as well as to Abraham’s son Isaac, God renewed the promise that his descendants should become a great nation, and possess the land of Canaan. The name calls to our minds the scene of Jacob’s mysterious wrestling with the angel (*Israel* signifying “prevailing with God”), of which the prophet Hosea sings (xii. 4), “*Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him.*”

Proceeding lastly to the third name, “*Jew*,” we have to pass over a period of some 1,200 years, and to find in the time of the Babylonian captivity the origin of the same. At that time the nation, though containing individuals of all the twelve tribes, consisted chiefly of the descendants of Judah, and was appropriately called the *Jewish nation*. As such it has been known during the last 2,400 years down to these our own days.

But we must now look somewhat more closely

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at the history of this nation, and attempt to follow, in a rapid survey, the rise and progress, as well as the decline and fall, of the children of Abraham. To contemplate the successive stages in the history of any nation is profitable to the Christian, for it will teach him that before the God in whom he trusts “the nations are as a drop of a bucket, and counted as the small dust of the balance,” and it will also show him that the same God “bringeth the princes to nothing, he maketh the judges of the earth as vanity.” But not only *these* lessons may we learn from studying the Jewish history—that history which to the Christian is not merely instructive, but actually indispensable, if so be that he wishes to fully comprehend the history of Christianity. Other teachings of equal importance are to be derived from it. “For,” says a modern historian (Dr. Stanley), “the history of the Christian Church can never be separated from the life of its divine founder, and that life cannot be separated from the previous history of which it was the culmination, the explanation, the fulfilment.”

And not less truly remarks the same writer :  
“*The sons of Israel are literally our spiritual*

ancestors ; their imagery, their poetry, their very names, have descended to us ; their hopes, their prayers, their psalms, are ours ; in the gradual, painful, yet sure unfolding of divine truth to them, we see the likeness of the same light dawning slowly on the Christian Church.”

I need not dwell minutely on that part of the Jewish history which the Bible presents to us, that being, on the whole, well known in this country of Bibles, but for the sake of completeness I must glance at the different periods. The lives of the patriarchs are full of interest as descriptions of ancient Eastern life, but it is not until the descent of Jacob into Egypt that we see anything like a foundation being laid for a later national existence. At the instance of Joseph, his father’s whole house were allowed to settle among the fertile pastures of Goshen, where they prospered and multiplied. In the course of time, however, a king ascended the Egyptian throne, who ignored the debt of gratitude the nation owed to Joseph, and began to oppress the then numerous descendants of Jacob. At last he even went so far as to try a system of extermination. But at this time of greatest

need, God raised up a deliverer in the person of Moses.

By a series of miracles Moses led the Israelites out of Egypt, through the Red Sea, into the Desert of Sinai, where the divine law for the newly-formed nation was promulgated. There they had to remain forty years as a punishment for their repeated disobedience and unbelief, and there, too, Moses died, after having appointed his servant Joshua as his successor. Joshua, by divine direction, waged a successful war against the inhabitants of the promised land, and distributed the conquered territory among the tribes of Israel. But even in his time may be discerned the signs of future national disasters, inasmuch as the war was not made one of total extermination, as it ought to have been according to the command of God, and the Israelites were left amidst snares and temptations which they were unable to resist.

After the death of Joshua a period of 400 years follows, usually called the time of the Judges. During this period the work of Moses seems to have nearly come to nought, for the Israelites were steeped in idolatry, for which they were punished, though on their repentance they *were always reinstated in the divine favour*

through the judges whom God raised up for them. The state of the *social* life among the Hebrews, at this time of their history, may best be learned from the Book of Ruth, which combines all the beauties of an idyllic poem with historic accuracy and truthfulness. But their *national* life seems to have decayed after Joshua's death, and each of the different tribes appears to have pursued its own affairs without reference to the other parts of the nation.

During this time also first occur the signs of what in future was destined to bring about the disruption of the Hebrew race, namely the jealousy of Ephraim and Judah. In the case of Gideon as well as in that of Jephthah, the men of Ephraim remonstrated against a war being undertaken without them. Gideon turned away their wrath by kind words, but Jephthah had actually to engage in a fratricidal fight against them, the Ephraimites losing 42,000 in the battle. In connection with the way in which Jephthah distinguished the Ephraimites, viz., by making them pronounce the word "Shibboleth," it may not be without interest to mention that there are even in the present time numbers of Jews (especially in

Russia) who pronounce Shibboleth in the very same manner in which the Ephraimites did in the passage of the Jordan in Jephthah's time, viz., "Sibboleth," their organ of speech not allowing them to utter the sound of *sh* or the Hebrew *ש*, and it seems all but certain that Jews possessed of this peculiarity, are descendants of the proud tribe of Ephraim.

Towards the end of the so-called time of the Judges, the temporal and spiritual supreme power seems to have resided in the High Priest Eli at Shiloh, but his administration was sullied by such sins that God allowed the Philistines to be victorious over his people, and even to capture the holy ark. The loss of this great national treasure seems to have at last awakened throughout all the tribes the consciousness of their forming one nation, and when at last the ark was recovered, Samuel, who had succeeded Eli as high-priest and judge, obtained a hold upon the whole Israelitish nation; and it was no mean achievement of this, the last judge, that he welded the different tribes into one body, for all seem to have recognised his authority. In Samuel's time the tribes wished to have a king instead of a judge appointed over them,

and Saul, of the tribe of Benjamin, became their first monarch. Through disobedience to God's law Saul was not permitted to establish his dynasty as the hereditary kings of Israel, though he himself reigned forty years not ingloriously from a worldly point of view. His successor was David, who may be called the real founder of the Hebrew monarchy ; for though on his accession Judæa was surrounded by enemies on all sides, he left to his son and successor a kingdom greatly enlarged in size and secure from all foreign attacks. The eve of his life was overclouded by the misdeeds of some of his sons, which he felt and acknowledged to be a just retribution for the great crimes of murder and adultery he had committed against Uriah and his wife. He was succeeded by his son Solomon, who was destined to build that temple of which David had already prepared the materials. In Solomon's time, it is stated, " Judah and Israel dwelt safely, every man under his vine and under his fig-tree," and this, in fact, is the acme of glory which the Jewish nation attained. From Moses to David and Solomon a steady progress in the national life is discernible, though at some periods this was retarded ; but after the death of Solomon

the decline of the Jewish nation begins, never to be reversed again.

There follow yet some bright times, but they are only like the flickering that precedes the final extinction of a light. Never again was the kingdom of Israel so united within and so respected without as under David and Solomon, and I cannot pass on without casting a look back upon the three great men who chiefly brought about the result—Moses, David and Solomon.

It is no exaggeration to say that no other nation known to history can boast of three men equal to these. Moses surpasses all known lawgivers, inasmuch as he not only gave a constitution which in its main features remains unaltered and retains its influence over the greater part of the world to this day (for we must remember that Mahomedanism as well as Christianity pays homage, and, to a certain degree, derives its origin from the law of Moses), but had also to *form* the nation which was to follow his laws. His countrymen were shepherds when God first sent him to them, and by a wearisome process he had to mould them into a coherent body, ready for war, yet not aspiring to become a warlike and *conquering nation*, but one whose mission was to

be the worship of Jehovah, while their wars were to be only the necessary means to this end.

Yet, though he achieved all this, Moses did not show the least disposition to aggrandise himself or his house. His sons are only known by name, but received no distinctive rank on that account. As his successor he appointed Joshua, his servant, looking only to ability and merit, and not to the dictates of family pride ; and setting thereby an example of disinterestedness rarely, if ever, found in history.

David, too, may be called one of the fathers of the Hebrew commonwealth. He gave his nation a capital and a religious centre, Jerusalem, which attracted all the tribes with wonderful power. He proved himself a soldier of consummate skill, and never lost sight of the interests of his nation and country. He was a man of great piety, humility, and gratitude to God. He showed himself generous to his enemies and faithful to his friends, and even if the great crime he committed be put into the other scale, he will be found to be a man of the greatest eminence, and far above the other kings of his time.

Solomon, again, who reaped the benefit of

his father's greatness, was, his many and great transgressions notwithstanding, a king well adapted to enhance the glory of Israel's kingdom. He gave Palestine an excellent internal constitution, dividing it into twelve districts ; he improved the material resources of the country, and renewed the league with Tyre (entered into by David), which enabled the Israelites to share in the general maritime trade of the Tyrians. Solomon was also noted for his great wisdom, which brought the Queen of Sheba to his court, and his justice was proverbial.

One thing these three great men had in common ; they were not only statesmen, but also national poets. What poet has ever surpassed the lofty strains of that song of Moses, written on the delivery from the pursuing Egyptians, and sung to the timbrel by Miriam ? No monument raised by human hands could ever have so worthily commemorated that great national event. While the triumphal arches built by the Romans as memorials of their victories have long since crumbled into dust, and their place knows them no more, the song of Moses—

“ Sing ye to the **LORD**, for He hath triumphed gloriously ;  
The horse and his rider hath He thrown into the sea,”

—remains to the end of time, and keeps alive the remembrance of God's mighty deliverance vouchsafed unto Israel.

The songs of David, again; what can compare with them? They are sung wherever civilisation has penetrated; they exert their elevating influence over the inhabitants of all parts of the globe; they absolutely exhaust all religious emotions; and in whatever condition we may be, the Psalms of David afford us encouragement, consolation, reproof or advice, according to our need. Luther, in his expressive way, speaks of the Psalms as “my little Bible,” for in them he found the contents of all other biblical books condensed.

The writings of Solomon, too, as far as they are preserved (for his 1,005 songs and his history of plants and animals are lost), are an inexhaustible storehouse of divine truth and wisdom, and no moral philosopher can add to the soundness of his conclusions.

But I must now turn to Solomon's son and successor, Rehoboam. As Solomon reaped the fruit of his father's God-honouring actions, so Rehoboam reaped the fruit of his father's God-forgetting actions. The old feud between

Ephraim and Judah was brought to an issue by Jeroboam ; and Jeroboam was made king over the ten tribes which withdrew their allegiance from Rehoboam, leaving him but Judah and Benjamin to reign over. From this time forward the kingdom of Israel signifies the kingdom of the ten tribes, while the other two tribes form the kingdom of Judah. The kingdom of Israel, in this state of separation, existed 254 years, after which time its people were carried away as captives by Shalmaneser, king of Assyria. During these 254 years there reigned in Israel nineteen kings, belonging to eight different houses, which, one after the other, usurped the dominion, and gave a terrible illustration of how God punishes the wicked to the third and fourth generation : for it is a noteworthy fact that none of these usurpers could secure the throne to his descendants beyond the fourth generation.

The kingdom of Judah existed 135 years longer than that of Israel. During those 379 years there reigned in Judah nineteen kings, the same number which reigned in Israel during 254 years, but all these kings were the lineal descendants of the God-appointed house of David. Most wonderfully has the providence of God

manifested itself in watching over the preservation of the house of David, in order that the promise given to David, “There shall not fail thee a man in my sight to sit upon the throne of Israel,” may be fulfilled. Even when Athaliah usurped the throne of David and had murdered, as she thought, *all* the offspring of the royal house, one child, Jehoash, carefully hidden within the temple, escaped safely, and he, in due time, ascended the throne of his fathers.

## CHAPTER II.

Kings of Judah and Israel.—Athalia.—Jehoash.—Decline of the Kingdoms of Israel and Judah.—Golden Age of Prophecy.—Elijah.—Elisha.—Grand Lyric Bards.—Isaiah.—Jeremiah.—Destruction of the First Temple.—Jews in Captivity.—Prophets Ezekiel and Daniel.—Return from Exile.—Ezra forms the Jews into a Religious Community.—Men of the Great Synagogue.—Enmity between Jews and Samaritans.—Sanballat builds a rival Temple on Mount Gerizim.—Mount Gerizim now covered by a Christian church.—Copies of the Samaritan Pentateuch brought to Europe.

I NEED not dwell at great length on the history of the two kingdoms. In Israel a more or less mitigated idolatry prevailed, and this forsaking of Jehovah led to the inevitable result—the final dissolution of the kingdom. As for the kingdom of Judah, it had several very pious kings—as Hezekiah and Josiah—and was, on the whole, rather benefited than otherwise by the separation from the kingdom of Israel. In the first place, the idolatry of Tyre, which was exceedingly fascinating to the Hebrew race, scarcely reached the kingdom of Judah at all,

being absorbed by the northern kingdom of Israel. Another advantage accruing to the kingdom of Judah was, that all the priests from the kingdom of Israel (where a new idolatrous priesthood was set up) retreated to the kingdom of Judah, where, in consequence, there was a good supply of religious teachers. Later on, the fall of the kingdom of Israel was a terrible warning to Judah, and most likely contributed towards bringing about the religious revival of Hezekiah. In the end, however, the people of Judah too had to submit to the divine punishment for their many backslidings, and to go into captivity to Babylon.

If there is not much in the political condition of the two kingdoms of Judah and Israel to dwell upon with great satisfaction, we owe them one invaluable boon, for the decline of those kingdoms ushered in what has well been designated as the golden age of prophecy. We know that from the time of Samuel there were regular schools of prophets in Israel, and at every crisis there appeared a man of God, a prophet, on the stage. But it was not till the sunset of the two kingdoms that the prophets occupied such a prominent position that the history of the time

becomes incomplete and unintelligible if we do not follow their steps. According to the different circumstances of Israel and Judah, the prophets were of a different type. Whilst in Israel we have men of action such as Elijah and Elisha, who were able to strike terror into the hearts of wicked men like Ahab; in Judah are to be found those grand lyric bards who, in their anticipatory glowing descriptions of the coming rise and fall of the surrounding empires, preached repentance to their brethren in the sublimest words that ever human mind conceived. Foremost among those whose writings are preserved to us, stands Isaiah, who flourished during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Isaiah was the first who fanned the hopes of the coming Messiah—which, though not unknown before his time, had not sunk very deeply into the popular heart—into a blazing flame which should be able to sustain and cheer the nation, even under its greatest afflictions. Before his time, it is substantially true, as Cowper puts it:—

“ Israel in ancient days,  
Not only had a view  
Of Sinai in a blaze,  
But learned the Gospel too.

The types and figures were a glass,  
In which they saw a Saviour's face."

But to Isaiah belongs the glory of having enunciated the future kingdom of the Messiah in such clear terms, that we scarcely know, when we read his descriptions of Christ's suffering and death, of Christ's miracles and universal reign, whether we read history or prophecy ; and, not inaptly, has he been called the fifth evangelist.

To the prophet Jeremiah's lot it fell to outlive the fulfilment of most of his predictions. What he had at first written or uttered as prophecy, or anticipated history, he had at the close of his life to write again as accomplished history. His Lamentations are but the most pathetic outpourings of an eye-witness to these scenes, which he had previously predicted with regard to Jerusalem. The Jews, to this day, read that sad and sublime poem on every anniversary of the destruction of Jerusalem, which they keep as a fast-day—in the course of this year (1870) it will fall on August 7th. During the captivity in Babylon the Jews enjoyed yet the guidance of the prophets Ezekiel and Daniel, and the pious among them never resigned the hope of regaining their country, as predicted by Jeremiah.

Ephraim and Judah was brought to an issue by Jeroboam ; and Jeroboam was made king over the ten tribes which withdrew their allegiance from Rehoboam, leaving him but Judah and Benjamin to reign over. From this time forward the kingdom of Israel signifies the kingdom of the ten tribes, while the other two tribes form the kingdom of Judah. The kingdom of Israel, in this state of separation, existed 254 years, after which time its people were carried away as captives by Shalmaneser, king of Assyria. During these 254 years there reigned in Israel nineteen kings, belonging to eight different houses, which, one after the other, usurped the dominion, and gave a terrible illustration of how God punishes the wicked to the third and fourth generation : for it is a noteworthy fact that none of these usurpers could secure the throne to his descendants beyond the fourth generation.

The kingdom of Judah existed 135 years longer than that of Israel. During those 379 years there reigned in Judah nineteen kings, the same number which reigned in Israel during 254 years, but all these kings were the lineal descendants of the God-appointed house of David. Most wonderfully has the providence of God

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on the return from Babylon, cheered and encouraged those engaged in the building of the second temple.

The return from Babylon took place first under the guidance of Zerubbabel, of the house of David, and later under that of Ezra. The latter set himself the task of consolidating the Jews into a compact religious community. In this he fully succeeded, for a most remarkable change had come over the national character of the Jews during the captivity, which facilitated his proceeding. The propensity for the worship of strange gods which was so rife among them while they were an independent people, had given place to a passionate devotion to their own law, and as too close an intercourse with the surrounding Gentiles might again lead them astray, they even consented, on the demand of Ezra, to part with such of their wives as were of heathen families. Ever since that time they have remained a substantially unmixed race (though it is known that the law of Moses does not forbid intermarriages except with the seven nations of Canaan), and they have also remained inimical to even the slightest approach to *idol* worship, a circumstance which has a

good deal to do with their rejection of Christianity, seeing how large a part of Christendom adheres to forms which certainly gives to their religion a great resemblance to idol worship, if not more than a resemblance. Ezra, who is held in high esteem among the Jews and compared to Moses (for as Moses formed them into a nation, so Ezra, when they had ceased to be an independent kingdom, formed them into an organised religious community)—Ezra undertook yet a nobler work than the one I have mentioned, namely, the compilation of the sacred writings of the Jews, as far as they could be found. The Book of Jasher, the Book of the Prophet Iddo, the Book of the Prophet Gad, the Book of the Wars of the **Lord**, and sundry writings of Solomon, to which allusion is made in the sacred writings, were lost. But all those books which we now find in the Old Testament (with the exception of Malachi, Ezra, Nehemiah and Esther, which were added later, most likely by Simon the Just, high-priest about 300 B.C.) were put together by Ezra and classified into the law, the prophets, and the ketubim, or miscellaneous writings.

To the time of Ezra and his successor, Nehemiah, we trace that institution which contributed

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manifested itself in watching over the preservation of the house of David, in order that the promise given to David, “There shall not fail thee a man in my sight to sit upon the throne of Israel,” may be fulfilled. Even when Athaliah usurped the throne of David and had murdered, as she thought, *all* the offspring of the royal house, one child, Jehoash, carefully hidden within the temple, escaped safely, and he, in due time, ascended the throne of his fathers.

## CHAPTER II.

Kings of Judah and Israel.—Athalia.—Jehoash.—Decline of the Kingdoms of Israel and Judah.—Golden Age of Prophecy.—Elijah.—Elisha.—Grand Lyric Bards.—Isaiah.—Jeremiah.—Destruction of the First Temple.—Jews in Captivity.—Prophets Ezekiel and Daniel.—Return from Exile.—Ezra forms the Jews into a Religious Community.—Men of the Great Synagogue.—Enmity between Jews and Samaritans.—Sanballat builds a rival Temple on Mount Gerizim.—Mount Gerizim now covered by a Christian church.—Copies of the Samaritan Pentateuch brought to Europe.

I NEED not dwell at great length on the history of the two kingdoms. In Israel a more or less mitigated idolatry prevailed, and this forsaking of Jehovah led to the inevitable result—the final dissolution of the kingdom. As for the kingdom of Judah, it had several very pious kings—as Hezekiah and Josiah—and was, on the whole, rather benefited than otherwise by the separation from the kingdom of Israel. In the first place, the idolatry of Tyre, which was exceedingly fascinating to the Hebrew race, *scarcely* reached the kingdom of Judah at all,

being absorbed by the northern kingdom of Israel. Another advantage accruing to the kingdom of Judah was, that all the priests from the kingdom of Israel (where a new idolatrous priesthood was set up) retreated to the kingdom of Judah, where, in consequence, there was a good supply of religious teachers. Later on, the fall of the kingdom of Israel was a terrible warning to Judah, and most likely contributed towards bringing about the religious revival of Hezekiah. In the end, however, the people of Judah too had to submit to the divine punishment for their many backslidings, and to go into captivity to Babylon.

If there is not much in the political condition of the two kingdoms of Judah and Israel to dwell upon with great satisfaction, we owe them one invaluable boon, for the decline of those kingdoms ushered in what has well been designated as the golden age of prophecy. We know that from the time of Samuel there were regular schools of prophets in Israel, and at every crisis there appeared a man of God, a prophet, on the stage. But it was not till the sunset of the two kingdoms that the prophets occupied such a prominent position that the history of the time

## CHAPTER III.

Ahasuerus.—Vashti.—Queen Esther.—Mordecai.—Haman determines to destroy the Jews.—Decree of extermination—Great consternation among the Jews.—Esther intercedes for her people.—Haman's wickedness detected and punished.—Mordecai's promotion.—The fast of Esther.—The feast of Purim.

IN the time of Ahasuerus, called Artaxerxes Makrocheir by the Greeks, who was the son and successor of Xerxes, the invader of Greece, and who after defeating his numerous competitors for the crown, and being thus at last firmly seated in the dominion of the 127 provinces of the Persian Empire, reigned B.C. 464, a series of pompous feasts were instituted for his friends, for the natives of Persia, and for their governors, whilst his queen, Vashti by name, prepared concurrent feasts for the women in her own apartments in the royal palace.

On the seventh day, when the heart of the *King was merry with wine*, he ordered the seven

chamberlains to bring Vashti before him, with the crown on her head, that he might show her to his courtiers in all the pomp and dress of beauty. Upon the Queen refusing to comply with his command, which was contrary to Persian etiquette, the King, taking the advice of his counsellors, instantly decreed her degradation and dismissal. Measures were forthwith adopted to fill the vacancy thus created, and give another queen to the people of Persia. At the time we are speaking of, there lived in Shushan a Jew named Mordecai, descended from a family that had been carried captive to Babylon with Jeconiah, King of Judea. Mordecai, having no children, brought up his uncle's daughter, named Hadassah, or Esther. This young maid, being of prepossessing outward appearance, was sent to the King's palace, with a number of others, that the King might choose his new consort from them. Esther soon gained the King's affections in such a degree that, placing the royal diadem on her head, he declared her queen in Vashti's stead. A solemn festival was proclaimed, and the remission of taxes granted to the provinces in honour of the occasion. About the same time Mordecai detected a conspiracy against the

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King's life, which he mentioned to Esther, who revealed it to the King. The conspirators were executed, and Mordecai became known to the rulers of Persia, but was not then rewarded for the important service he had rendered.

Soon after this occurrence, an Amalekite and direct descendant of Agag, named Haman, was raised to the rank of prime minister to the Court of Persia, and in that capacity claimed personal homage from all the King's servants. Mordecai alone refrained from bowing to the favourite as he went in and out of the palace, and by this brought Haman's wrath down upon himself. In vain did the other servants of the King remonstrate with Mordecai, he remained inflexible, and courageously refused to pay the religious homage to a minister—and an Agagite too—which he thought to be due to the highest authority of the state alone. Haman at once determined to gratify his vanity and vengeance, not only by ruining this one obnoxious individual, but annihilating the whole of the Jewish people. Having called together the diviners, the day for the carrying-out of his plan was ascertained by the lot, and fixed on as the 13th day of the 12th month following, called Adar. Immediately

after, he went to the King, and having, by artifice and deception, represented the whole of the Jews to be a disaffected and dangerous people, he secured the King's consent to their extermination. Having, moreover, received the King's ring, to be used at his discretion, he issued a decree and forwarded letters to all provinces, ordering all the Jews to be destroyed on the specified day.

On hearing these ill-tidings, Mordecai went about the city, clad in sackcloth, and venting bitter lamentations. The Queen saw him approaching the palace gate, and sent him a change of raiment, which he refused, to show his grief. Thereupon Esther commanded one of her chamberlains to make full inquiries, when Mordecai unfolded everything, and sent a message to the Queen, asking her to go to the King, and “supplicate unto him, and make request before him for her people.” Now the law of the empire enacted that whosoever ventured into the royal presence without being called should suffer death, unless the King held out to him the “golden sceptre,” as a token of mercy. Mordecai's proposal, therefore, appeared the more dangerous as Esther had not been sent for by the King during thirty days,

which seemed to bespeak some alienation in his feelings towards her. This she tried to impress on his mind, when he, on the contrary, returned a forcible message, insisting on her advocating the cause of their nation at all hazards. Esther's words, in answer to this message, were as follows:—"Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the King, which is not according to the law; and if I perish, I perish."

This promise was faithfully kept by the Queen. On the third day she put on her royal apparel, and betook herself to the royal presence. When the King saw her standing in the court, he at once held out "his golden sceptre," and thus spoke to her:—"What wilt thou, Queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." The Queen thereupon requested the King and Haman's presence on that day at a banquet she had prepared. The King at once granted her request, and when he and Haman were at table with her, the King asking her again what was her desire, she solicited his and the prime minister's presence

at a second banquet she intended to give on the morrow. This again was acceded to. Haman, being overjoyed at this exceptional honour, went home from the banqueting-table, when he was mortified to notice Mordecai not bowing his head before him. This he could not endure. Having reached home, he sends for his friends, and, addressing them and his wife Zeresh, dwells at great length on the power and prominence he has attained above the remainder of the royal household, and the unique honour of being invited to the Queen's banquet with the King, but adds, in a jerk of passion—"Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate." It was then suggested by all those present, that a gallows should be erected fifty cubits high, and the King's permission solicited on the morrow to have Mordecai hanged on it. Haman, having endorsed this opinion, went to sleep and to rest.

The King, however, was wakeful and restless that night, and calling for the book of records of the kingdom, had the passage read to him wherein it was stated that Mordecai had at one time discovered the conspiracy of two chamberlains against the King's life. Enquiring

whether Mordecai's fidelity had been properly rewarded, he was answered in the negative. Early on the next morning, Haman made his appearance at the palace, when the King forthwith asked his advice as to the best method of showing his favours to one whom he wished pre-eminently to honour. Haman, concluding that no one but himself could be meant, proposed that the person in question should be clothed in the royal apparel and crown, carried through the city on the King's own horse, be attended by one of the King's most noble princes, and have a proclamation made before him, "Thus it shall be done to the man whom the King delighteth to honour." Thereupon, Ahasuerus ordered Haman to take the apparel and the horse, and to "do even so to Mordecai the Jew, that sitteth at the King's gate; let nothing fail of all that thou hast spoken."

Haman, having obeyed the King's command, "hasted to his house mourning, and having his head covered," and while he was giving his wife and friends an account of the unexpected disappointment he had experienced, the King's chamberlain arrived to attend him to

the banquet prepared by the Queen. On this occasion the King repeated the question he had put to his consort on the previous day, when she answered in these words, “If I have found favour in thy sight, O King, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not counter-vail the king’s damage.” The King, thereupon, inflamed with anger, inquired with a voice of thunder, “Who is he, and where is he, that durst presume in his heart to do so?” To this the Queen replied, “The adversary and enemy is this wicked Haman.” The King instantly rushed from the apartment into the palace garden, whilst Haman, seeing that “evil was determined against him,” implored the Queen to intercede for his life. Presently the monarch returned, and ordered his attendants to cover the culprit’s face, as a sign of his being sentenced to death. One of the chamberlains then mentioned the gallows fifty cubits high which Haman had erected for the object of his own hatred and

vengeance. Ahasuerus at once ordered the fallen minister to be hanged thereon, and his house to be given to the Queen, who bestowed it on Mordecai.

By this discomfiture of the Jews' principal foe, the decree issued against them did not become void, it being the law of the country that no royal command, bearing the royal seal, could ever be rescinded. At Esther's intercession, leave was therefore given to the Jews to defend themselves to the utmost if attacked, it being expected that very few would attempt to carry out the original order under such circumstances. However, as many as 500 of the assailants appear to have been slain in the capital ; among them were Haman's ten sons, who, at the Queen's request, were hanged on the gallows ; "but on the spoil laid they not their hand."

To celebrate the providential warding-off of the conspiracy by which the very existence of the Hebrew nation was placed in jeopardy, an annual feast was instituted, and even at the present day, the 14th and 15th of the month of Adar are kept by the Jews, the former as a fast, the latter as a day of rejoicing—*Purim*, a

Persian word meaning lots, because it was by the casting of lots that Haman fixed the time for their extermination. It may be added that on the day of Purim, which in the current year, 5630 of the Jewish era, falls on the 17th of March, 1870, it is a time-honoured custom with the Jews to send presents to one another, and on the eve of that day they are in the habit of reading in their synagogues the book of Esther, engrossed for that purpose on a scroll of parchment, called Megilath Esther. I have dwelt on this subject at great length to bring home to the reader's mind a thorough consciousness of the Lord's wonderful and gracious dealings with His people, whose providential preservation becomes in the instance recounted more particularly striking on account of the vast disproportion of their enemies' and their own physical resources.

## CHAPTER IV.

The Persian Satraps.—Revolt against Darius Ochus.—Alexander the Great.—Ptolemy Philadelphus.—The Septuagint.—Alexandrian Jews in Prosperity.—Antiochus.—The Temple dedicated to Jupiter Olympius.—The Asmonean Princes.—Pharisees.—Sadducees.—Antipater—Herod the Great.—Birth of Christ.

BUT we must now return to Jewish history proper. After the death of Nehemiah, 415 B.C., the Persian satraps by whom the Jews were ruled, seem to have confined themselves exclusively to levying the annual tribute, apart from which all internal affairs were left to the conduct of the Jews themselves, the high-priest being naturally considered the head of the nation. The Persian reign over the Jews was, on the whole, a mild one. Only once we hear of an attempt to revolt against Darius Ochus, king of Persia, and for this Palestine was severely punished by fines and devastation, and once more a large number of Jews were carried away as captives to Babylon. Whatever may be historical in the apocryphal Book of Judith must have

occurred at this time. Peace was again restored, till Alexander the Great overthrew the Persian empire, and made Palestine a province of his own, about 330 B.C.

In this period the Talmud mentions Simon the Just as high-priest. He seems to have been the last of the above-mentioned "men of the great synagogue," who since Ezra's time kept up a regular succession; and to him we owe, as already remarked, the final revision of the canon of the Old Testament as we have it at this day. Alexander, to whom it is said Daniel's prophecy concerning his conquests was shown, was so gratified that he granted the Jews exemption from tribute during the sabbatical year, and gave freedom to all the Jews in Media and Babylonia. To this king also is traced the origin of the important Jewish community of Alexandria which in later times became highly important, for it is stated that Alexander induced some 100,000 Jews to settle in his new Egyptian city. Other parts of Egypt too contained numerous Jewish colonies, for on the destruction of the first temple by Nebuchadnezzar many Jews fled to Egypt and thronged there. Later again, when Palestine was wrested

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from the successors of Alexander the Great by Ptolemy, king of Egypt, a large number of captives were carried away to Egypt and settled in Alexandria and Cyrene. Besides all these, a great many Jews, at the time of Palestine's great troubles, emigrated voluntarily to Egypt, where they enjoyed full protection. Thus there arose almost a rival nation in Egypt some years later, just before the accession of the Asmonean kings, when the rightful high-priest was murdered, and his son and heir took refuge in Alexandria; a rival temple was erected, and presided over by the newly-arrived high-priest. It was shown, by a reference to Isaiah xviii. 19, "In that day shall there be an altar to the Lord in the midst of the land of Egypt," that the erection of this new temple was according to prophecy.

Among the Egyptian Jews, Greek became the vernacular tongue, and into Greek, therefore, they translated the Old Testament. Their translation is known among us as "the Septuagint," from a fable promulgated with a view to give the volume sanctity and authority, that Ptolemy Philadelphus shut up seventy learned Jews in different cells to prepare the translation, and when their labours were accomplished,

lo! they were all alike, down to the slightest detail. In reality, however, the work was executed by different hands and at different times, and against the remonstrances of the strict Jews, who looked upon the translation as a profanation of their sacred writings, and certainly never attributed to it any authority ; on the contrary, they even instituted an annual fast-day to mourn over the completion of the work. About the same time as the Septuagint most of the so-called apocryphal books made their appearance.

The Jews in Egypt enjoyed peace for a long time, and developed themselves in an extraordinary manner, independently of Palestine. They obtained the highest honours of the state ; we hear of some of them being at the head of the Egyptian armies. In Alexandria, they occupied a part of the city for themselves, which was celebrated for its magnificence. They lived under their own alabarch (chief magistrate) and council, and possessed equal rights with all other citizens. Their synagogue in Alexandria was unequalled for its grandeur, and is spoken of in the Talmud in terms which, though exaggerated no doubt, convey an idea

of what it was thought of. The description runs thus:—"It rose like a great palace ; there was colonnade within colonnade ; there were seventy golden thrones within, inlaid with precious stones and pearls, according to the number of the seventy elders of the Sanhedrim. In the midst arose an Alhambra of wood, on which stood the choir-leader of the synagogue. When anyone rose to read in the law, the president waved a linen banner, and the people answered, 'Amen.'"

Leaving the Alexandrian Jews in their prosperity, I will now resume the history of those of Palestine, but shall have to return to the former, and to follow them through times of great trouble.

The condition of Palestine under the successors of Alexander the Great I can best describe by quoting the words of Josephus, who says :—"The Jews resembled a ship tossed by a hurricane and buffeted on both sides by the waves, while they lived in the midst of contending seas."

These contending seas were Syria and Egypt, which continually warred against each other, making Palestine the scene and the prize of their

combats. These troublesome times lasted from the death of Alexander the Great to the accession of Antiochus Epiphanes to the throne of Syria (of which Palestine was then a province), under whom even greater troubles began than the Jews had ever known before.

Joshuah, the brother of the then high-priest Onias (father of that Onias who fled to Egypt, as mentioned before), having bribed Antiochus to depose his brother, was allowed to usurp the high-priesthood. He, in turn, was deposed and murdered by his brother Menelaus, who also bribed Antiochus into connivance at this crime, plundering the treasures of the temple in order to buy impunity from the tyrant. (It was about this time, 172 B.C., that the Jewish Sanhedrim was established.) These outrages caused the Jews in Jerusalem to revolt. Antiochus was engaged in a successful campaign against Egypt when the rebellion broke out, and hearing of it, he at once marched his army against Jerusalem, where he slew 40,000 men, selling many more as slaves, and defiling the temple in the most revolting manner. Two years later, when Egypt was again wrested from him by the Romans,—fearing the rebellious

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Jews might be assisted by the Romans, and Palestine too be lost to him—he resolved to exterminate the whole race of Israel. His general entered Jerusalem on a Sabbath, when he knew the Jews would not resist, because of the sanctity of that day, and slew all the men in the streets, taking the women as captives.

The exercise of the Jewish religion was interdicted, circumcision was not to be practised, and the Law (many copies of which were ruthlessly destroyed) not to be read. This latter ordinance gave rise to a peculiar custom, which is maintained among the Jews to this day : being prevented from reading the weekly portion of the Law, they chose from out of the Prophets such portions as corresponded in some sense with the contents of the particular chapters of the Pentateuch ; and later, when the Pentateuch could be read again, they retained these prophetical readings as additional Sabbath lessons. Thus we find our Lord reading in the synagogue from the 61st chapter of Isaiah, part of which to this day is read as the additional lesson or *haphtarab* with Deuteronomy xxix. 31, which in the course of this year (1870) will be read on Saturday the 17th of September. The

Jews were compelled to desecrate their Sabbath, their temple was dedicated to a heathen god, Jupiter Olympius, and many noble martyrs might be enumerated who joyfully suffered death rather than submit to a violation of their divine law. The Jewish mother who for circumcising her two children was killed, and that other mother who cheered her seven sons to endure a cruel death and not to offend the God of Israel by forsaking his commandments—will always remain noble examples of Jewish heroism and devotion to God. We ought, however, to remember that these cruelties of Antiochus were not without their good effect upon the Jews. Ever since the time of Alexander the Great, Greek manners and Greek vices had retained a certain hold of part of the Jewish population of Palestine, and would have gradually undermined the whole Jewish religion, had not the persecutions of Antiochus roused the Jews to a sense of their duty. Eventually, the cruelties of the Syrians extended from Jerusalem into the provinces ; and there seemed to be, humanly speaking, no other prospect than the total extermination of the Palestinian Jews.

Again, however, human calculations, as after

the victory of Nebuchadnezzar, proved erroneous. The nation which was to give the world its Saviour and to send forth unto the ends of the earth the greatest religious teachers that ever were known, could not be allowed to perish. In Modin, a Jewish town the exact site of which we do not know, lived an influential man of the priestly tribe, whose name was Mattathias. He resolved not to comply with the wicked demands of the Syrian oppressor, and soon gathered around himself a noble band of some 1,000 soldiers, who were determined to break the yoke of their bondage. Mattathias only succeeded in annoying the invaders, but after him, his son Judas Maccabæus was enabled to form a considerable army, with which he met the enemy in the open field; and although the Syrians had an unscrupulous party among the Jews, Judas brought under his sway the whole of Palestine except the trans-Jordanic provinces. He also cleansed the temple and re-dedicated it to the worship of Jehovah, and this recommencement of the service of God is still commemorated by the Jews. From the 29th of November to the 6th of December last (1869), the Jews in our midst celebrated this joyful occurrence, called *cha-*

*nucah*, or the Feast of Dedication, or Feast of Lights (St. John x. 22.)

Before his death Judas strengthened the independence of his country by concluding a treaty of alliance with the then all-powerful Roman Republic. Judæa was recognised as an independent contracting power, and had thus made an immense improvement on her position of a Persian, Egyptian, or Syrian dependency, which had lasted for more than 200 years. This grand result is owing to the valour and prudence of the Maccabæan family, who justly rank among the first of Jewish heroes.

The Maccabæan successors of Judas united in their own persons the offices of kings and high-priests, but though they proved valiant defenders of the country against foreign enemies, they could not prevent Palestine from being torn by interior factions. Ever since the captivity of Babylon there seem to have been two parties among the Jews—the one “Zaddikim,” or the righteous, who ultimately became the Pharisees, being sternly devoted to the law in all its details, dreading even the slightest encroachment upon the written or even upon the traditional commandments; the other party, the “Chassidim,” or

the pious, who, though they recognised the authority of the Mosaic law, were yet somewhat open to foreign influences ; they developed later into the Sadducees, who rejected all the traditions of the fathers. The former, as may be expected, helped the Maccabæans in their noble warfare, whilst the latter stood aloof or even assisted the enemy. When, however, the third successor of Judas Maccabæus, whose name was John Hyrcanus, was offended by the Pharisees and broke with them, he prepared great trouble for his descendants.

His eldest son's (Aristobulus) reign was but short (though not too short for him to commit great crimes) ; but when his second son, Alexander Jannæus, ascended the throne, he was so annoyed by the popular party of the Pharisees, that before his death (after an eventful reign of twenty-seven years) he felt obliged to advise his wife, Alexandra, to join the Pharisees and abandon the Sadducees entirely. Through this policy peace was restored, and Alexander Jannæus's eldest son, Hyrcanus, was made high-priest while Alexandra occupied the throne. After nine years' reign she died ; and now began a deadly strife between the two sons, Hyrcanus and

Aristobulus, for the sovereignty. In the course of this struggle both parties appealed to Pompey, who at once invaded Palestine, and after having taken Jerusalem and its temple (57 B.C.), appointed Hyrcanus high-priest, limiting his dominion, however, to Judæa alone, and taking his brother Aristobulus, with his two sons and two daughters, as captives to Rome. Gabinius was, by Pompey, invested with the supreme authority over the whole country, and under him we hear, for the first time, something distinct about the institution of the Sanhedrim. Gabinius appointed five independent Sanhedrims—in Jerusalem, Jericho, Gadara, Amathus, and Sephoris—but it is reasonable to suppose that this was but a modified reorganisation of an institution which, under some form or another, must have existed ever since the return from Babylon,

Aristobulus and his son Alexander having escaped from Rome, tried to raise the standard of revolt against Hyrcanus, but with no success ; and when, later, Julius Cæsar came to power, Hyrcanus was fully recognised as high-priest. Hyrcanus himself was a weak-minded man, and would not have been able to hold his own against his brother but for his ambitious friend Antipater

(of a noble Idumæan family converted to Judaism, and father of Herod), who devoted all his energies to uphold him, knowing full well that, under Hyrcanus, his (Antipater's) would virtually be the supreme power. Antipater subsequently contrived to make himself useful to Cæsar, who rewarded him by making him procurator over Judæa. In this capacity Antipater rebuilt the walls of Jerusalem, and appointed his son Phasael over the government of Jerusalem, and his son Herod over that of Galilee. A yet surviving son of Aristobulus, whose name was Antigonus, allied himself to the Parthians, who helped him to take Jerusalem and to make Hyrcanus and Phasael prisoners. Antigonus, unwilling to kill his uncle Hyrcanus, cut off his ears to incapacitate him for the high-priesthood, but Phasael he would have killed had he not been forestalled by his committing suicide. Herod, however, who, in the meantime, had allied himself to the house of the Maccabæans by marrying the grand-daughter of Hyrcanus, escaped safely to Rome, where he pleaded before Augustus and Antony in behalf of the brother of Mariamne, as the rightful heir of the Maccabæans to be appointed high-priest and ruler of Judæa. He made, however, so favour-

able an impression in Rome that he himself was appointed king. With the aid of the Romans, Herod took Jerusalem within the next year, and Antigonus, being taken to Rome, was there executed.

Herod, who is unjustly called "the Great," reigned from B.C. 37 to the year A.D. 2. During his reign he perpetrated many cruelties, and the massacre of innocents, related in the Gospel, is but one of a long series of misdeeds. Out of fear, he put to death the brother of Mariamne, in whose behalf he once pleaded in Rome, and who, being appointed high-priest, had, in this office, become greatly popular, for the Maccabæan blood was dear to the Jews; therefore Herod removed him lest he might endanger his power. Out of groundless jealousy, Herod murdered his beautiful wife, Mariamne, the Asmonæan princess, whom he really loved. Out of unworthy suspicion, he also had the two sons of Mariamne (Aristobulus and Alexander) put to death. On the other hand, however, he certainly raised the position of Judæa, rebuilt the shattered Temple, and covered the country with magnificent buildings of all kinds.

In the last year of Herod's reign our Saviour Jesus Christ came into the world. This, the

grandest and most important event in the history of mankind, had been predicted by Moses and the prophets. The patriarch Jacob had plainly foretold that “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be.” (Gen. xlix. 10.) The regal, as well as the tribal sceptre (the Hebrew word *shebet*—sceptre—signifying rod, rod-bearer, or head of tribe), and with it the authorised lawgiver, departed about that time from Judah. Tribeship, or distinct union as a tribe, was now no longer possessed by Judah; and the Jews, nowadays, are unable to say from what tribe they are descended,—whether from Judah, Levi, Benjamin, or what fragments of the ten tribes returned from the Babylonian captivity.

A few years after the birth of Jesus Christ, Judæa lost her independence, and was annexed as a province to the gigantic Roman empire, which was then, and continued for another century, in the zenith of its glory and greatness. The dominion of Rome—the fourth monarchy foretold by Daniel—extended, at the time when “*the Saviour, who is Christ the Lord,*” was

born at Bethlehem, over the entire civilised world, from the columns of Hercules in the west to the mouth of the Euphrates in the east, and from the desert of Sahara in the south to the banks of the Danube, and even the steppes of the Scythians, in the north, comprising an area of upwards of 2,000,000 square miles, with a population of more than 120,000,000 inhabitants. Throughout the western half of the monarchy the Latin tongue prevailed, both as the official and literary language, whilst Greek was generally either spoken, or at least understood, in all the provinces of the empire, on the eastern side of the Adriatic.

According to the word of the prophet there existed a close connection between the birth of the Messiah at Bethlehem, the city of David, and the extension of the rule of Rome over the entire world. The most complete evidence of this is to be found in the following passage of the Gospel of St. Luke (ii. 1—7): “And it came to pass in those days that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria). And all went to be taxed, 'every one into his own

city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem ; (because he was of the house and lineage of David :) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son.”

To the new-born child it was prophesied that “God shall give him the throne of his father David : and he shall reign over the house of Jacob for ever.” (St. Luke i. 32, 33.) He was hailed as “born King of the Jews” by the wise men of the East, and that title surmounted the cross on which his body expired. This epoch was “the fulness of time,” when Israel was brought before its King ; “God was manifest in the flesh,” and thus also was made manifest what the world had become through sin. Israel filled up the measure of its iniquity by pronouncing the sentence of death, and Rome by carrying it out. The Messiah prayed for his murderers, who, not knowing what they do, shed the blood that has purchased remission of sins for them, both Jew and Gentile. He still remains King of the

Jews, and one day will restore again the kingdom of Israel. (Acts i. 6.) When God shall have visited His judgment for the rejection of His Son upon His people, by scattering them all over the universe, Jesus Christ will gather the twelve tribes of Israel again together, and through them dispense happiness to a renewed world. To Jerusalem and to the Jewish people He had said, *Ye would not receive me, and now behold your house is left unto you desolate*” (St. Matt. xxiii. 38); and when, on another occasion, “he came near, he beheld the city, and wept over it, saying, *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.*” (St. Luke xix. 41—44.) Yet the Lord’s retributive justice was tempered even then by His everlasting mercy, and this promise of certain restoration was given, “*Jerusalem shall be*

trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled." (St. Luke xxi. 24.)

On Rome devolved the duty of carrying out the judgment pronounced on Jerusalem. This consummation, however, was preceded by a protracted period of peace and material welfare the like of which had not been enjoyed by the country since the reign of Solomon. But a short time before the final collapse of the Jewish commonwealth, the land is reported by all authorities to have been in a high state of cultivation, abounding in crops and produce of all kinds, and containing a large number of towns of various sizes. The Jews of that time, we are told by Josephus, their advocate, and by Tacitus, their sworn enemy, were distinguished by their physical strength, their moral courage, and their utter contempt of death. Even during the oppressive reign of Herod, the prosperity of the country seems to have steadily increased, and it continued apparently to augment until the very eve of the fulfilment of its doom. Thus our Saviour's words were verified in which He likened the proud city unto Sodom and Gomorrha, which were surprised by fire from heaven in the midst of *their daily occupations and enjoyments.*

The Gospel of Christ, however, was destined to triumph, and the blood of its martyrs to be shed, before the ruthless hand of Rome brought desolation and devastation on Jerusalem and Judæa. But a short time previous to her destruction, the Jewish metropolis witnessed the pouring out of the Holy Spirit upon the disciples of Christ, the martyrdom of St. Stephen, the conversion of Saul, the death of the two Jameses, and the institution of the first Christian synod within her walls. About seventy years after the birth of Jesus Christ, and about forty years after His prophecy of the final destruction of the temple, the new covenant eventually and definitely assumed the place until then held by the typical law that had received its fulfilment at Golgotha and accomplished its ends in the kingdom of God. In the year of our Lord 68, almost all the Apostles had finished their course both St. Paul and St. Peter had suffered martyrdom, and the tyrannic rule of Nero had become the more abominable by an ignominious persecution of the Christians at Rome. Of all the original promoters of the Gospel St. John alone survived.

## CHAPTER V.

Herod's death.—Archelaus banished to Gaul.—Roman governors.—The Emperor Caligula—Massacres of the Jews in Egypt.—Pontius Pilate.—Philo and Apion.—The Emperor Claudius.—Nero.—Vespasian.—The Zealots.—The Siege of Jotapota.—Subjugation of Galilee.—Titus besieged Jerusalem.—Demolishing of the City and Temple.—The Fortress of Masada.

HEROD was not Jewish in his feelings, he encouraged foreign amusements and games, and those among the Jews who yielded to these temptations were called the Herodians, whom we find mentioned in Matthew xxii. 16, Mark iii. 6, xii. 13. He died of a horrible disease, yet even on his deathbed, in his greatest agony, he commanded one member of each Jewish family to be apprehended and put to death as soon as he himself should be gone, so that there might be an enforced mourning at his death in every house, for he knew very well that without this proceeding there would rather be universal rejoicing at the occurrence.

*He was succeeded by his son Archelaus,*

A.D. 3, who, after nine years' reign, was, on the accusation of his enemies, cited to Rome. His case having been heard, he was condemned and banished to Gaul, while thenceforth Judæa formed but part of the Roman province of Syria, and was ruled by Roman governors. At this period the grand Sanhedrim was the highest court of law in Judæa, while the supreme political power of the country was vested in the Roman "procurator," a state of things which the Gospels, by many incidental expressions, describe with the minutest historic truthfulness. Two sons of Herod the Great were still reigning while their brother languished in Gaul, viz., Herod Antipas over Galilee, and Philip over Ituræa. Herod Antipas married Herodias, the wife of another of Herod's sons likewise called Philip, at whose instigation he slew John the Baptist. He is described as "the fox," in Luke xiii. 32, where our Lord says to the Pharisees, "Go ye, and tell that fox," &c. Before this same Herod Jesus Christ was sent by Pilate.

Of the first Roman governors who ruled over Judæa there is little to say; Marcus Coponius, Marcus Ambivius, Annius Rufus, Valerius, fol-

lowed each other in quick succession. Valerius, who ruled from A.D. 16 to 27, was succeeded by Pontius Pilate, under whom our Lord suffered and was crucified. This momentous fact seems at the time to have made but very little impression upon the bulk of the people, for Jerusalem was then much distracted by the two great parties, the Pharisees and the Sadducees, which were opposed to all compromise with a foreign power. The latter were led by Judas, the Galilean, an eloquent man of great popularity, and determined to strike off the Roman yoke at all risks.

Under Caligula, dark days came upon the Jews. Philip, the Tetrarch of Ituræa, having died, Agrippa, son of Aristobulus and grandson of Herod the Great, was appointed his successor, with the title of king. This took place A.D. 37, about the time of Caligula's accession to the Roman Empire. When, somewhat later, Herod Antipas was convicted of treason and banished by Caligula to Gaul, his dominions too were bestowed on Agrippa, who was a special favourite of Caligula's.

This emperor desired divine honours to be paid to him throughout the empire, which the Jews everywhere felt constrained to refuse.

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This caused cruel massacres in Egypt, especially in Alexandria, where the Greeks, glad to find an excuse for attacking the hated Jews, seized the opportunity of their refusal to worship the Emperor to wreak their vengeance on their old enemies. They not only killed many thousands of these, but also burned down many synagogues and insulted the surviving Jews in every possible manner. At last both parties sent deputations to Caligula. The Jewish deputation was headed by Philo, the Greek by Apion, who was a fierce enemy of the Jews. Philo is the well-known Greek writer whose works were held in great esteem at Rome ; so much so that it was a common saying with regard to his writings, “Either Plato has Philonised or Philo Platonised.” The Senate of Rome honoured Philo by receiving his writings into the public library. These two Alexandrian ambassadors were unsuccessful, and had to return in uncertainty about the future fate of the Jews. This uncertainty lasted till the accession of Claudius, when all their privileges were restored to the Alexandrian Jews.

Under Caligula a severe persecution was also commenced against the numerous Jewish settle-

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ments in Babylon, and 50,000 Jews are stated to have been slain there.

In Palestine great consternation reigned when the report spread that Caligula had sent orders to the governor Petronius to erect his statue in the Temple. Petronius hesitated, but could not altogether have staved off the evil day if King Agrippa had not gone to Rome and pleaded before his friend Caligula in behalf of the Jews. Caligula yielded, but it was feared he would before long withdraw his concessions, and it appeared, therefore, like a real deliverance to the Jews when he, soon afterwards, was murdered.

Agrippa being in Rome at the time of Caligula's death, and finding opportunity to serve the new Emperor, Claudius, was rewarded by receiving all the possessions which once belonged to Herod the Great under his sovereignty. He returned to Jerusalem in great pomp, and made himself popular both by his adherence to the Jewish religion, and by the erection of many magnificent buildings. It is to be deplored that he also ingratiated himself with the populace by slaying James, brother of St. John (Acts xii. 2), and imprisoning Peter (Acts xii. 3). *His dreadful death following upon the blasphem-*

mous act of receiving divine honour without remonstrance, we find described in *Acta* xii, 21, 23. At the time of his death, his son Agrippa being but seventeen years old, Judæa was again put under the Roman Governor, Cuspius Fadus. During his reign there was a great famine in Judæa, which brings a most remarkable fact to our notice, viz., that Judaism counted at that time among its converts the occupant of a throne. Helena, Queen of Adiabene (Persia), had embraced Judaism, and showed her attachment to the Jews by sending them great supplies of food during this famine. Helena's son, Izates, became also a convert to Judaism. He reigned twenty-seven years, and after his death his and his mother's remains were brought to Jerusalem. Under the succeeding governor, Tiberius Alexander, peace prevailed yet in Judæa. The next governor was Cumanus, during whose reign young Agrippa received the title of king. Soon after the arrival of Cumanus, collisions occurred between the Roman soldiers and the Jewish population, ending in horrible slaughter in Jerusalem. At the intercession of Agrippa, Cumanus was revoked, and Felix, known to us from the *Acta* of the Apostles, appointed procurator in his stead.

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During his reign many impostors arose, who admonished the people not to obey the Romans, and who, under the pretext of rising against the foreign oppressors, committed all manner of outrages. Chief among them was an Egyptian Jew, for whom, we read in *Acts* xxi. 38, the Apostle Paul was once mistaken. It was in these lawless times that forty Jews conspired together to kill the Apostle Paul, as we read in the *Acts* of the Apostles. The lawlessness of these times, in which frequent usurpations of the office of high-priest occurred, also accounts for the Apostle Paul being ignorant of the fact that Ananias was high-priest (*Acts* xxiii. 5), an ignorance which, in quiet times, would scarcely have been possible. Felix was succeeded by Portius Festus, whom we also know from the *Acts*, and who, by a wise and kindly policy, managed to keep the population quiet. His successor, Albinus, however, by his venality and injustice, provoked disaffection and sedition.

Gessius Florus, the next governor, was a more cynic oppressor still, and brought the discontent already existing to the highest pitch. Disturbances in the streets of Jerusalem and *Cæsarea* were of frequent occurrence, and mas-

sacre followed upon massacre, until Cestius Gallus, the Prefect of Syria, moved his troops towards Jerusalem. In Jerusalem a war-party, called Zealots, under Eleazar, prepared for the defence of the Temple, though they had to contend against a great peace-party who wished to receive the Roman soldiery with open arms. Cestius, overrating the strength of the insurgents, acted less boldly than he might have done, and was repulsed, bringing disgrace on the Roman banners. Thus, in spite of all attempts at peace-making on the part of Agrippa, Judæa was at open war with the Emperor Nero. That the Jewish revolution was not considered unimportant may be seen from the circumstance that Nero sent the first general of the empire, Vespasian, to subjugate Palestine. Josephus (a man of priestly and, on his mother's side, of kingly descent) was by the Jews entrusted with the defence of Galilee. He proved himself a most able general, and kept the enemy at bay for some time, while he was entrenched in Jotapata. But when at last the siege of this place changed into a blockade, there was no escape from the imminent famine, and Josephus surrendered. Though a captive, this eminent man soon be-

came the friend of Vespasian, with whom he went to Rome, where he remained to the end of his life. It was but natural that Josephus should have been hated by the Jews, who looked upon him as a renegade; but we, at all events, owe him a debt of gratitude, for having, in his writings, lifted the veil from a long period of Jewish history (from the death of Nehemiah to the destruction of the second temple), of which, but for him, we should know next to nothing.

While Galilee and the other provinces fell one after the other (though not without hard fighting) into the hands of Vespasian, Jerusalem awaited the enemy, not with her whole united strength, but torn up into three fractions, under John of Gishala, Eleazar, and Simon, son of Gioras, who made war upon each other and flooded the streets of the city with blood. At length, however, when Vespasian, who in the meantime had become Emperor, sent his son Titus to reduce Jerusalem, the three parties within the city began to negotiate with each other, and offered a united resistance to the enemy. Titus besieged Jerusalem, and in spite of the brave stand the Jews made against him, *he took wall after wall*, till at last he reached and

took the temple, which he burned to the ground (on the 15th of August A.D. 70) thus fulfilling that remarkable prophecy of our blessed Lord, "that not one stone should be left upon another." The horrors connected with this siege and surrender I will pass by in silence ; suffice it to state that, according to Josephus, no less than 1,100,000 people perished during the war.

But even after this greatest of all calamities—the loss of Jerusalem and the Temple—the remaining fortified places surrendered only after a gallant resistance. One among these will always be remembered as an example of rare heroism, namely, the fortress of Masada, which was bravely defended by Eleazar, a descendant of Judas the Galilean. When it became clear that the place could no longer be held, Eleazar exclaimed to his compatriots, "It is better to fall into the hands of God than of the Romans!" and he persuaded the whole population of Masada to choose voluntary death. The men embraced their wives and children, and in the next minute they stabbed them through their hearts, and that done, they fell on their own swords. Ten men were chosen to gather up all that might prove

useful to the enemy and to burn it. When they had finished their mournful task, these ten cast lots who was to kill the rest, and the last survivor of this brave band had to kill himself. A few women and children who had escaped into some caverns were the only living persons the invading Romans found in the fortress, and from them they heard, not without admiration, the touching tale of their enemies' self-destruction.

This was the last act in the great drama of the subjugation of Judæa. Vespasian ordered that thenceforth the annual contributions which the Jews in the whole world had been in the habit of sending to Jerusalem towards the maintenance of the temple-worship, should be paid into the Imperial treasury, and thus caused the last bond of union to be dissolved which till then had held the nation together, notwithstanding its dispersion throughout the world.

## CHAPTER VI.

The Oral Law.—The Origin and formation of the Talmud.—Rabbi Jehuda Hanasi.—The Mishna.—Rabbi Ashi.—The Gemara.—The Jerusalem and Babylonian Talmud.—Emperor Domitian. Nerva.—Trajan.—Revolt of the Jews.—Barcochab.—Rabbi Akiba.—Turnus Rufus.—Adrian's Tyranny.—General Severus.—Rebuilding of Jerusalem as a Heathen City.

IT is with astonishment that we perceive what unforeseen effect the dreadful fate of the Jewish nation had upon its future. Many nations besides the Jews had succumbed to the power of the stronger, and had to suffer all the evil consequences of war and subjection ; many of them succeeded afterwards in regaining their freedom and independence. Such is the ordinary course of history. But here, in the case of the Jews, we see quite a peculiar spectacle. A people entirely shattered and, as it were, for ever destroyed ; its native soil partly devastated, partly inhabited by strangers ; what few of its native people remained behind impoverished, become mere inferior labourers ; with no prospect for the nation to regain any power, and each individual in the

dispersion being obliged to strive for his own bread among foreign nations—those foreign nations unfriendly to his race, not fearing it, but treating it with contempt—all this together depressed and weakened the Jews both physically and morally.

According to all human calculations, they were destined, in spite of their attachment to their ancestral customs, gradually to disappear. But, instead of this, what do we see? In the midst of the direst misfortune, the people rises, after a short time, to begin a new spiritual life, and to be united together by indissoluble ties, by stronger bands than ever before.

Not that this was effected at one stroke; it was prepared in the course of centuries, but gained proper shape now, when all seemed lost. After the return from Babylon, when the whole nation was seized by a passion to live according to the Mosaic law, it was found necessary to study that law with the greatest minuteness in order to regulate all affairs of daily life in accordance with it. But a written law can never contain all possible regulations which, in practice, may be required. For instance, when it says in *the fourth commandment*, “On the seventh day

thou shalt do no manner of work," the scrupulous Jew would ask, what *is* work? The rabbis showed with painful minuteness that there are thirty-nine different kinds of work: to sow, to plough, to mow, to thresh, and so on. But to guide the Jew in all circumstances, even these thirty-nine divisions did not suffice; these were called "Fathers," or principal labours, and each "father" was again subdivided in numerous "children," or minor kinds of labour; and thus we see in a single instance (and they might be infinitely multiplied if space permitted) how all-important the religious teacher became to the pious Jew who could not give his whole time to the study of the law. But while formerly the tribe of Levi alone furnished the religious teachers of the nation, this office became after the captivity an open one for everybody, and for a natural reason. Formerly, when the Levites possessed their own cities and had besides a great income, they were a most influential body, but now that they had lost their independence, they were merely the officers who in turns took the sacrificial service of the Temple. Thus every learned man or rabbi, as the later title is, became a lawful religious teacher; a Levite might, of

course, also be a rabbi, but he was not necessarily so. This body of rabbis made it their whole object to fit the law of Moses to the greatly altered circumstances of the people. Many provisions of the law which could not be executed were made, by a twist of the text, to signify something that could be kept, and many customs of the people which, though not commanded in the law, were laudable, and worth retaining, received also the sanction of the law by a peculiar interpretation being given to some passage of Scripture.

It would lead me too far to give you instances of all this. Suffice it to say, that those labours of succeeding generations of rabbis, though doubtless they contained much that was puerile and even reprehensible, were in the divine providence the instruments which kept the Jewish nation together, ever since it had lost all which usually constitutes a nation—a common country, a common language, and political independence. From the sample of rabbinical labour I have given you, you will be prepared to understand that, according to the rabbis, there are 613 laws contained in the five Books of Moses, and that each one of these is discussed in the gravest manner from all *possible points of view*; the number 613 is ex-

plained as containing 365 commandments of commission (Thou shalt, etc.) according to the number of days in the year, and 248 commandments of omission (Thou shalt not) according to the number of limbs contained in the human body. (The rabbis, forsooth, were, after a fashion, physiologists, as also adepts in many other sciences.) The Law, being the foundation on which all rabbinical labours were to be erected, was naturally the object of their greatest reverence, and in their anxiety not to lose the genuineness of the same, they counted the verses and words of the whole Bible, and stated at the end of each book the middle verse, and the middle word of that particular book ; they counted how often each word occurs throughout the Bible, and gave significance to the smallest dot in the text. Such treatment of the sacred writings led sometimes to absurdities, sometimes to superstition, but we owe to it the preservation of the invaluable treasure of the Old Testament. I ought to mention that all the teaching of the rabbis was handed down orally, and never written down, because it was considered derogatory to the divine law that the teaching of men, however

great, should receive the same treatment as the law of God. It was not till the beginning of the third century after Christ that an attempt was made by Rabbi Jehuda Hanasi (the prince) who feared lest through the dispersion of the Jews their traditional lore might gradually be altogether lost, to codify in the Mishna the extant oral teaching of the rabbis.

The Mishna, or doctrine, is divided into six parts, namely, seeds, feasts, women, damages, sacred things, and purifications, and was accepted, though not without resistance, as the standard teaching of the rabbis wherever religious Jews were to be found.

The following table exhibits the six principal parts of the Mishna, and their sub-divisions :—

#### PART I.

##### *Laws Concerning Seeds and Fruits.*

1. Thanksgivings and blessings.
2. On leaving corners in the field unreaped.
3. On doubts whether tithes have been paid.
4. Oblations.
5. The Sabbath year.
6. Unlawful mingling of diverse things.
7. Tithes given to the Levites.
8. Second tithes, to be eaten at Jerusalem.
9. Of the priest's cake.
10. Of not eating fruit till the tree is five years old.
11. *The first-fruits.*

## PART II.

*Of the Seasons and Festivals.*

1. The Sabbath.
2. Mixtures or associations for courts and entries, the inhabitants of which are allowed to carry food from one house to another [on the Sabbath?].
3. The Passover.
4. The yearly half-shekel.
5. The Day of Atonement.
6. The Feast of Tabernacles.
7. Days of Holy Convocation.
8. The new year, and new moon.
9. Fasts.
10. Feast of Purim.
11. Minor festivals, or days intervening between the first and seventh days of convocation.
12. The appearance of the males at the three great yearly Feasts.

## PART III.

*Laws pertaining to Women.*

1. Marriage with a deceased brother's wife.
2. Dowries, settlements, and women's estates.
3. The vows of married women.
4. Concerning different sorts of Nazarites.
5. Trial of jealousy, adultery, &c.
6. Divorces.
7. Espousals, and ceremonies previous to marriage.

## PART IV.

*Injuries, Punishments, and Reparations.*

1. Damages received from man, or beast.
2. Usury, and letting out to hire.
3. Laws of partnership, of buying and selling, and of inheritance.

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4. The Sanhedrim, and inferior courts of justice ; crimes punished by them ; evidence.
5. False witness ; city of refuge ; forty stripes, and why one was subtracted.
6. Administration of oaths.
7. Legal decisions of the rabbis.
8. Idolatry of various kinds.
9. The fathers ; history of traditional lore.
10. Punishment of those who broke the decrees of the Sanhedrim.

#### PART V.

##### *Sacred Things.*

1. Sacrifices ; their nature, by whom, when, and how to be offered.
2. Clean and unclean animals.
3. Oblations of flour, wine, and oil, in sacrifices ; the two wave-loaves.
4. Laws of the first-born, their redemption or sacrifice ; tithes of cattle.
5. Valuation of devoted things.
6. Exchange of sacred things.
7. Sacrilege ; transgression in sacrifice.
8. Excision, or excommunication from Israel.
9. The daily sacrifice, how and when to be offered.
10. The dimensions and proportions of the temple, of the outer court and sacred mount.
11. Pigeons, or turtle-doves, offered by the poor.

#### PART VI.

##### *Pollutions and Purifications.*

1. Pollutions of vessels, and garments.
2. Pollutions of tents and houses, and of those who enter them.
3. Plagues ; leprosy, and its cleansing.
4. The red heifer, water of separation, &c.
5. *Purification from sundry pollutions.*

6. Baths for purification.
7. Pollutions and purifications of women.
8. Pollution of seed or fruits.
9. Uncleanness of issues.
10. Pollutions not removed till sunset.
11. The washing of hands.
12. Pollution of fruits by touching the stalk.

But in the meantime the Mishna itself required to be explained, and this explanation is given in what we call "the Gemara." This latter originated in Babylon (being therefore called "the Babylonian Talmud") under the presidency of Rabbi Ashi (between 365 and 425 A.D.) He divided the Mishna into the above sixty-three parts, assembled his disciples twice a-year, and gave on each occasion two portions of the law and Mishna. Each time they came back to Rabbi Ashi, the scholars brought their remarks on the portions they had considered at home. These were discussed, and at last the best approved opinions were incorporated in the Gemara ; two new portions were taken home and so on, till the whole was completed.

"The Mishna," says Mr. Disraeli, in his book, "Genius of Judaism," p. 88, "at first considered as the perfection of human skill and industry, at length was discovered to be a vast in-

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digested heap of contradictory decisions. It was a supplement to the law of Moses, which itself required a supplement. Composed in curt, unconnected sentences, such as would occur in conversation, designed to be got by rote by the students from the lips of their oracles, the whole was at length declared not to be even intelligible, and served only to perplex or terrify the scrupulous Hebrew. Such is the nature of 'traditions' when they are fairly brought together, and submitted to the eye.

"The Mishna now only served as a text (the law of Moses being slightly regarded) to call forth interminable expositions. The very sons of the founder of the Mishna set the example, by pretending that they understood what their father meant. The work once begun, it was found difficult to get rid of the workmen. The sons of 'the Holy' were succeeded by a long line of other rulers of their divinity schools, under the title, aptly descriptive, of the *Amoraim*, or *dictators*. These were the founders of the new despotism; afterwards, wanderers in the labyrinth they had themselves constructed, roved the *Seburaim*, or *opinionists*, no longer dictating, but inferring *opinions* by keen disputations. As in the

decline of empire mere florid titles delight, rose the *Geonim*, or *sublime doctors*; till at length, in the dissolution of this dynasty of theologians, they sunk into the familiar titular honour of *Rabbi*, or master!

“ The Jews had incurred the solemn reproach in the days of Jesus, of having annihilated the word of God by the load of their *traditions*. The calamity became more fearful when, two centuries after, they received the fatal gift of their collected traditions called *Mishna*, and still more fatal when, in the lapse of the three subsequent centuries, the epoch of the final compilation, was produced the commentary graced with the title of the *Gemara*, Completeness, or Perfection. It was imagined that the human intellect had here touched its meridian. The national mind was completely rabbiniſed. It became uniform, stable, and ‘peculiar.’ The Talmud, or the Doctrinal as the whole is called, was the labour of nearly five hundred years.

“ Here, then, we find a prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology, some recondite wisdom, and much rambling doctage; many puerile tales and oriental fancies;

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ethics and sophisms, reasonings and unreasonings, subtle solutions, and maxims and riddles ; nothing in human life seems to have happened which these doctors have not perplexed or provided against, for their observations are as minute as Swift exhausted in his ‘ Directions to Servants.’ The children of Israel, always children, were delighted as their Talmud increased its volume and their hardships. The Gemara was a third law to elucidate the Mishna, which was a second law, and which had thrown the first law, the law of Moses, into obscurity.”

Having thus traced the origin of the Talmud and pointed out to what abuses the rabbinical labours naturally led, it is but right to say that the popular judgment on the Talmud is often unjust because based on utter ignorance of the subject. The Talmud, as it now stands, is almost the whole literature of the Jews during a thousand years. Commentator followed upon commentator, till at last the whole became an immense bulk, the original Babylonian Talmud alone consisting of 2,947 folio pages. Out of such a literature it is easy to make quotations which may throw an odium over the whole. *But fancy if the productions of a thousand years*

of English literature, say, from the “History” of the Venerable Bede to Milton’s “Paradise Lost,” were thrown together into a number of uniform folios, and judged in like manner; if because some superstitious monks wrote silly “Lives of Saints,” therefore the works of John Bunyan should also be considered worthless! The absurdity is too obvious to require another word from me. Such, however, is the continual treatment the Talmud receives both at the hands of its friends and of its enemies. Both will find it easy to quote in behalf of their preconceived notions, but the earnest student will rather try to weigh the matter impartially, retain the good he can find even in the Talmud, and reject what will not stand the test of God’s Word. I forbear, therefore, from any quotations, leaving it to those who take a special interest in the matter to study the original themselves or to find their way to modern translations of at least parts of the Talmud.

In thus glancing at the history of Jewish literature, we have reached the fifth century, and in order to bring up the political history of the nation to the same period, we have to go back to the year 70 after Christ, in which Jerusalem

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was destroyed. Vespasian, though victorious in Palestine, did not trust in the resignation of the Jews. He garrisoned the ruins of Jerusalem to prevent any attempt at rebuilding of the city on the part of the Jews. He searched out and put to death all who traced their descent to David, it being well known that the Jews continued hoping for a deliverer from the house of David. With equal suspicion, and still greater cruelty, were the Jews treated under the Emperor Domitian. Under Nerva (A.D. 96--98) there was an interval of peace to the sons of Abraham, to be followed, however, by great troubles under his successor Trajan. The oppressions of Roman Governors goaded into a hopeless revolt successively the Jews in Egypt, Cyprus and Mesopotamia. The Romans, as was to be expected, quelled the revolts everywhere, but the losses on both sides were immense. On the accession of Adrian (117) the Mesopotamian Jews became again subjects of the Parthian Empire and enjoyed all protection. Those Jews, however, who remained subjects of Rome had to suffer much persecution. Adrian interdicted circumcision, the reading of the law, and the keeping of *the Sabbath*, and thus the extinction of Judaism

was once more threatened. But just when the whole Jewish race was in utter dismay, a man arose in Palestine calling himself “the Son of the Star” (Hebrew: Barcochab, with reference to Balaam’s prophecy in Numbers xxiv. 17), pretending to be Messiah, and promising speedy deliverance from the Roman yoke to all who would follow him. It will be easily understood that a people that is oppressed would turn a deaf ear to the gentle Saviour who told them of a kingdom which is not of this world, but eagerly listen to and accept a Messiah who promised instant deliverance from oppression. The wisest rabbi of that time, Rabbi Akiba, espoused Barcochab’s cause, and chiefly owing to his influence an immense army, consisting of Jews from all parts of the world, was collected and followed the pretending Messiah. Barcochab did not succeed in taking Jerusalem from Turnus Rufus, the Roman commander, but he took possession of many other towns and castles, until the able General Severus was put at the head of the Roman army. Barcochab gathered his forces into the fortified town of Bither; but, however gallant his defence, he was overcome by the Romans, falling himself in the battle and bringing

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hundreds of thousands of his brethren into ruin and death. This catastrophe also took place on the memorable 9th day of *Ab* (A.D. 135, or 3895 of the Jewish era), being the anniversary of the destruction both of the first and the second temple. It should be added that the chieftain's misguided and disappointed countrymen changed his name in the sequel from *Barcochab* (Son of the Star) into *Barcosba* (Son of the Lie).

To take away all hope from the surviving Jews, Adrian built on the ruins of Jerusalem a new city, *Ælia Capitolina*, which no Jew was allowed to enter. To prevent them even from approaching the wall of the new city he placed, with malignant mockery, the image of a swine over the gate that leads to Bethlehem.

## CHAPTER VII.

The Nazi of Tiberias.—The Prince of the Captivity.—The celebrated colleges of Tiberias.—The Emperor Honorius.—The Caliphs.—The Sect of the Karaites.—The Western Jews.—Antoninus Pius.—Marcus Aurelius.—Constantine and Constantius.—Julian the Apostate.—His favour to the Jews.—Project to rebuild the Temple.—Persecution of the Jews.—The rise of Mahomed.—His conquest of Arabia.—The Jews in Arabia Felix.—Their present Number and Condition.

BUT sixty years after the event recorded in the last chapter, *i.e.*, towards the end of the second century, we find the Jews, though scattered among all the nations of the world, organised with a marvellous completeness under two heads, and keeping up a constant correspondence with each other; those on this side the Euphrates recognising the Nazi of Tiberias as their spiritual head, while those on the other side of it gathered under the Resch Gelutha (Prince of the Captivity), who resided in Babylon, and was asserted to be a descendant of David. The Jews of Western Asia, of Africa, and Europe were willing subjects of the Patriarch of the West, residing in Tiberias. Without the pressure of any

law not only was an unconditional obedience shown to him and his council in all spiritual matters, but each synagogue sent also an annual sum to Tiberias for the maintenance of the patriarch, his court, and his celebrated schools or colleges. From the latter came forth all the learned rabbis, and wherever in the whole western world ten Jews lived together, they had their synagogue and school presided over by a rabbi in the manner already described. The patriarch sent out "apostles" who collected in all parts of the empire the synagogal contributions and returned to give a report of the condition of all congregations. Of the one Nazi, Rabbi Jehuda, who codified the Mishna, I have already spoken; under the presidency of his successors, the so-called "Jerusalem Talmud" was compiled. The work embodies all the learning of the Palestinian rabbis, but fragmentary as it is it was overshadowed by the later compilation of the Babylonian Talmud, already mentioned, which was accepted by all Jews (except the Karaites, of whom more anon) as supreme authority. This government of the Patriarch of the West lasted till far into the fourth century, when the Emperor Honorius forbade the *Jews of the empire* to send their annual contribu-

tions to the then patriarch, Rabbi Gamaliel. Somewhat later, the patriarch was also deprived of his title of Prefect, which had been conferred on him by law, and thus he lost all his authority and means. After the death of Gamaliel no new patriarch was appointed, and thenceforth we may say, the spiritual monarchy, whose head had been the patriarch, was changed into an oligarchy, in which the rabbis were supreme. They were teachers of the people ; they were the preachers ; they were the lawyers ; they had to assist on the most interesting occasions of family life from the cradle to the grave; it may be said, nothing could be done without the rabbi, who thereby naturally attained an immense influence. Doubtless this influence was often abused and led to evil consequences ; but it brought about one grand result in accordance with the whole tenour of God's dealings with the scattered nation,—it raised a wall around the Jewish heart which more effectually than any walls of brick and mortar, kept the Jews separate from the surrounding Gentiles and enabled, or rather compelled them, even where they were a small minority in the midst of an overwhelming majority, to remain a distinct people. Truly, a wonderful accomplishment of

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the old prophecy (Numbers xxiii. 9), “The people shall dwell alone.”

The Jews on the other side of the Euphrates obeyed, as already said, the Prince of the Captivity. The origin of this arrangement we cannot clearly trace. But that in Mesopotamia there were multitudes of Jews we may gather from the circumstance that the apostle Peter wrote his first epistle general from Babylon, and the “Apostle of the Circumcision” would not have tarried there if his kinsmen had not lived there in great numbers.

The Prince of the Captivity was enabled by his willing subjects to maintain a splendid court and several schools which were of world-wide renown. At the beginning of the third century, when the Persian empire rose again, the Resch Gelutha obtained the height of his influence, which was pretty equally maintained till the eleventh century. Under the first caliphs, after the conquest of Persia by the Mahomedans, the Babylonian Jews enjoyed all protection; but a later caliph, Abdallah Kaim, jealous of the Jewish court kept up in his dominions, seized in the year 1036 the then Resch Gelutha, *Hezekiah*, with his family, and deposed him. The

famous schools were closed, and all the learned Jews fled to Egypt and Spain. Before parting from Babylon and the Resch Gelutha I must yet mention a Jewish sect which took its rise there, though we do not exactly know under what circumstances. This is the sect of the Karaites, alluded to before, who may, in some sense, be called the successors of the Sadducees, inasmuch as they believe in the Old Testament, but reject the whole rabbinic tradition. They trace their origin to a certain Rabbi Anan, who revolted in the ninth century against the Resch Gelutha and his authority, collecting a large party around himself. Why they are called Karaites I find nowhere explained. Among the rabbinical Jews they are disliked ; but even their enemies attest that they lead the purest lives imaginable. They seem never to have produced any writers of eminence, and remain therefore to this day all but unknown to the world at large. They are to be found throughout the Turkish empire, the Crimea, and some other parts of Russia ; their number is stated to amount to about ten thousand souls.

Having traced the outlines of the two great dominions into which all that was left of the Jewish

people divided itself, as it were, by unanimous acclamation, I shall now proceed to give some particulars of the fate of the component parts of these two great divisions. In the Roman empire, the condition of the Jews was greatly improved under Antoninus Pius, who granted them many privileges. His successor, Marcus Aurelius, revoked these, but the Jews remained still in a tolerable condition till the time of Constantine, when Christianity became the dominant religion. By this time the Jews had, as a body, become entirely alienated from Christianity, and yet more from the Jewish Christians upon whom they looked as political traitors who had left their own ranks to join those of their oppressors. If you remember that during the great revolt against the Romans the Jewish Christians, knowing from our Lord's prophecy what fate was in store for their nation, fled from Jerusalem, and though they did not join the Romans, at all events remained neutral,—you can easily understand that to the popular Jewish mind a Christian was identical with an enemy of the Jewish nation, and when at last the Roman Emperor became a professor of that hated religion, the *Jewish prejudice* against the latter was infinitely

increased, and the inevitable collisions between Jews and Christians soon followed. Constantine, and his son Constantius, enacted several cruel edicts against the Jews, with the ostensible object of their conversion, but in reality for their oppression. The Persian Jews, who at that time were well off, to revenge the injuries done to their Roman brethren, instigated the Persians to massacre the Christians who lived among them, and thus there was a constant shedding of blood on both sides.

Great, however, was the rejoicing of the Jews when Julian (the apostate from Christianity) ascended the imperial throne. He not only favoured the Jews in his dominions, but even intended to reinstate them in Judæa, and actually began to rebuild their temple. But the workmen soon relinquished the task, because flames sprang forth from Mount Zion as soon as the first furrows were made, this being considered as a proof of divine wrath against the intended work. Julian soon afterwards fell during his campaign in Mesopotamia, and thus the last hopes of the Jews were frustrated.

During the next 150 years, while the northern barbarians overrun the whole Roman empire,

the Church was not powerful enough to oppress the Jews, being herself at that time more or less in trouble. But no sooner was the condition of Europe somewhat more settled, and the Church in prosperity, than the persecution of the Jews began once more. Several edicts of these times are extant, showing that already the Jews, by their industry, had begun to amass wealth, which had aroused the envy and hatred of their Christian neighbours, who, under the cloak of some religious excuse, plundered the Jews. Soon, also, dignitaries of the Church began to try the conversion of the Jews by force, and meeting with well-deserved resistance, they provoked cruel persecutions of the Jews, especially in France and Spain. One pope, however, Gregory I. (who lived at the end of the sixth century and sent the first Italian missionaries to England, in 597), ought to be mentioned as a noble exception in these dark times; he stood up like a true Christian in favour of a humane treatment of the Jews.

At the beginning of the seventh century, with the rise of Mahomed, better times were ushered in for the Jews. Mahomed, it is true, overthrew at the beginning of his career a Jewish kingdom, *which, tradition asserts, had existed for centuries*

in Arabia Felix, independent of the Jews in Babylon and Palestine; but in Arabia alone did he insist upon the expulsion of unbelievers.

The Rev. H. A. STERN (the late Abyssinian captive), in his “Journal of a Missionary Tour in 1856,” gives the following account of the number, character, and position of the Jews in the capital of Arabia Felix:—

“Sanaa, which, according to the Jews, is the Uzal of Gen. x. 27, contains forty thousand inhabitants; *eighteen* of these are Hebrews and *twenty-two* Moslemin. The time when the Jews first settled there is involved in uncertainty: their own tradition asserts that, during the invasion of Palestine by Nebuchadnezzar, they fled to Egypt, and subsequently wandered farther southwards, till they came to the mountains of Arabia, where they permanently established their homes. The fertility of the soil, the salubrity of the climate, and the picturesqueness of the scenery, rapidly augmented the little colony by attracting fresh emigrants, who, on those distant plains and woody slopes, sought that peace and quiet which their own fated and distracted country no longer afforded. Inured to hardships, and nursed in war, these foreign colonists,

by a dexterous application of their prowess and valour, soon gained an ascendancy over the wild tribes by whom they were surrounded ; and the exiles from Judæa in a very short time reigned, where at first they had only been tolerated. For nearly six hundred years the power and religion of the Hebrews predominated throughout Arabia : trade, under their sway, increased ; agriculture flourished, and the flocks and herds multiplied on every tract of pasture-land ; but a fierce hurricane, that subverted thrones and made the earth heave with throes unutterable, was brooding in the atmosphere.

“ A solitary merchant, whilst pursuing his lonely path through the sandy desert, and musing on the daring exploits and fabulous traditions of his ancestors, conceived the notion of reforming his country and the religion of his people. The fire of enthusiasm, kindled in the boundless plain, where nothing interposes to check the roving imagination, was fed in the silent retreat of a cave in Mount Hara. The design, formed in poverty and persecution, grew stronger as fortune smiled, and converts were won. Success enhanced the enterprise, and in a few years the luxurious Khosroes of Persia, and the imbecile

successors of Constantine, trembled in their marble palaces at the name of a distant Arab enthusiast. Mecca, Medina, the strongholds of Chaibar, and all the provinces along the shores of the Red Sea, yielded to the scimitars of the ruthless conqueror. The Jews were the first victims of that mighty power which was destined to carry desolation into the fairest abodes of Europe. Throughout Arabia the sword or the kelema was their only option. No capitation tax—no passive spoliation—no galling slavery could procure immunity for the stubborn unbelievers in the holy land of Islam. Strange, that after such severe enactments, such unsparing prescriptions, such wholesale butcheries, which often converted the villages and towns of the Jews into charnel-houses, where young and old, the man with grey beard, and the maiden in full bloom of years, ended their unhappy existence; strange, I say, when we reflect on all these torrents of blood, that there should still be in every valley and mountain-range of Arabia, vast multitudes of this undying and imperishable race. Sanaa alone, as I was informed by the rabbis, who do not exaggerate their number, contains three thousand and five hundred adult males; and in the whole of

Yemen, from Saad, the ancient Diklah, in the north, to the barren rocks that abut on the Indian ocean in the south, there are upwards of two hundred thousand of this loathed and wronged people. In Sanaa they have eighteen synagogues, some of which, like the Kaneesa Beit Alushta, are spacious and solid buildings. These places of worship are under the control of the Beth Din, who also appoint rabbis, collect the taxes, and compose every dispute and litigation that may arise in their community. Formerly these rulers were generally men renowned for wisdom and integrity, wealth and influence; but an accumulation of troubles, and a long period of racking care, fear and anxiety, lowered their character, and stripped them of those virtues for which they were once so distinguished.

“ The Jews at Sanaa, and in the whole of Yemen, notwithstanding their miseries and oppressions, which invariably crush the spirit and blunt the energies, are still the most active, industrious, and hard-working people in the country. Debarred by the enmity of the Arabs from cultivating the soil, and by their rapacious disposition from engaging in the pursuits of commerce, they *have become* the monopolisers of every useful

art and every branch of trade. In walking through a bazaar it is unnecessary to inquire for the part occupied by the Jews, you have only to follow the sound of the anvil, and the vibration of the weaver's shuttle, and you may be sure to find the spot you are in search of. Rich and influential men their community does not possess, nor are they, as I noticed, much bent on the acquisition of wealth. Poor people! they know that silver and gold would only aggravate their burdens without increasing their comforts; and they do not therefore long for treasures which the Governor, his myrmidons, or the Bedouin of the desert could at any moment seize with impunity. Poverty, despair, and prostrating want are their unhappy lot; and as if the misery of years had silenced the blessings of hope, they are resigned and contented if by the sweat of their brow they can eke out the means to satisfy the wants of a weary life. In the market, in the khans, in the streets, wherever one wanders, the haggard, wan and careworn Jew is the most pitiable object. You look in his face, and you read in the knitted brow the wrestlings of a wounded and aching heart; you observe his walk, and you see in his creeping steps the agonising fear which pervades

his scathed and shattered frame ; even his squalid rags, unturbaned head, and daggerless leather belt, all these mark the despised and trodden-down Jew.

“ During the reign of the Imams, who boasted their descent from the family of Hoschem, the ancestors of Mahomed, the position of the Jews was still tolerable ; but when, *three* years ago, the power of these temporal and spiritual chiefs came to an end, by the murder of Yehya ibu Mahomed, their last safeguard vanished, their last shelter was swept away.

“ The new era of liberty which burst the feeble restraints of law, and gave free scope to every fierce and dark passion, was immediately inaugurated by the abandonment of the Jewish town to the remorseless cruelty of a dissolute and blood-thirsty mob. For *eight* days the place was the scene of atrocities and crimes, of rapine and plunder, too heart-rending to describe, and too humiliating to human nature to peruse. Unbefriended sufferers ! unhappy exiles ! no wonder that ye yearn for the advent of the Redeemer—no wonder that ye sigh for the close of the dismal night in which you are shrouded.”

Outside Arabia the Jews were not much mo-

lested by Mahomed. Under his successor, Omar, when all the Persian dominions and many provinces of the Eastern empire fell under Mahomedan sway, the Jews had the satisfaction of entering once more under their Moslem protectors into Jerusalem, though of course, not as possessors of the soil, but only as a tolerated race. Now, the constant warfare of the caliphs, though doubtless it inflicted upon many Jews the usual hardships resulting from invading armies, was yet of great benefit to the Jewish nation as a body.

The Jews alone, in those times of ignorance, were able to act as interpreters to the victorious Moslems, for they alone possessed the knowledge of an Eastern tongue, besides the languages of the western world in which they lived. It is therefore natural that in the empire of the caliphs the Jews rose everywhere to high honours. The coinage of all money, for instance, was entirely entrusted to them, and it is worthy of notice as a curious fact, that at the capture of Rhodus by the Mahomedans, the celebrated fallen Colossus, one of the seven wonders of the ancient world, was sold to a Jew of Emesa, who is said to have loaded 900 camels with the metal.

## CHAPTER VIII.

The Jews on the Coast of Malabar.—Settlements in Cochin-China.—

The Jews on the Eastern and Western Coast of the Indian Peninsula.—The Beni-Israel.—The Jews in Bokhara.—Jewish Settlers in China.—Their Colony at Kai-fung-fu.—Their present condition.—The Falashas in Abyssinia.—Statistical and Ethnological Data.

IT is a fact well known to historians that subsequent to the destruction of Jerusalem by Titus, and more particularly after the final dispersion of the Jews in the reign of Adrian, large numbers of Jewish families sought refuge in the south and south-east of Asia, where, it appears, several Jewish communities were found in the sequel. Even in the remotest parts of Asia Minor, and on the coast of Malabar, which were unknown lands to the ancient Romans, Jewish settlers have been met with whose arrival may be traced back to the first century of the Christian era. Some investigators, however, place the epoch of the first settlement of Jews in those parts in the fifth century when many are reported to have left Persia in consequence of *vehement* persecutions raised in that kingdom.

There is documentary evidence extant to support this theory. The title given to Joseph, the leader of those colonists, was “Rabbana,” being the equivalent of “Master” among the Jews of that period. Although the features and general appearance of the Jewish and Gentile inhabitants of India are nearly alike, the extraction and religion of the former are unmistakably preserved in their manners, their forms of prayer, and their observances, which are in keeping with the laws laid down in the Talmud. The discovery of these Indian Jews dates as far back as the seventeenth century, when some of them (viz., those of Cochin-China), entered on some correspondence with the Portuguese Synagogue of Amsterdam, sending an account of a series of kings who had successively reigned over the Jewish commonwealth of that country, and who seem to have been a kind of patriarchs or presidents appointed to administer law and justice. It is barely open to any doubt that the Cochin-China Jews at one time enjoyed great prosperity, and possessed cities and strongholds of their own.

Besides these communities, a race of Jews has been discovered by English travellers in the

neighbourhood of the Mahrattas, styling themselves Beni-Israel (Children of Israel), and acknowledging no relationship with the Jews of Arabia, Persia, or Malabar. Some of these may be found in various places along the eastern coast of the peninsula of Hindustan. Their features and complexion differ entirely from those of the Moslem and Hindu inhabitants, and so do their religious observances ; they invoke the name of Jehovah, and adhere to the ceremony of circumcision, as well as to the Jewish feasts and fasts, more particularly the Day of Atonement. Yet they are neither possessed of the prophetical Scriptures, nor acquainted with the history of the Hebrew nation posterior to the Babylonish captivity ; and thus both the Purim festival and the reminiscences of the destruction of the second temple are foreign to them. It is stated that, though worshipping the God of their fathers, they are not entirely free from Indian superstition and idolatrous practices ; whilst, on the other hand, their moral integrity, industry, and military talent are highly spoken of. Not a few of them, it appears, serve in the ranks of the native infantry. The following authentic fact was related to me by

Mr. James Finn, late British consul at Jerusalem :—“About the year 1845, Sir Alex. Johnston, who had lately returned from being Chief Judge of Ceylon, told me that on his landing at Madras, a guard of honour was, of course, turned out to receive him ; on looking at the men, he remarked that two of them were of a different appearance from the rest, and he asked them, ‘Of what caste are you ?’ ‘Israelite,’ was the answer. ‘What, then, are you Jews ?’ ‘God forbid,’ said they, ‘we are not Jews, but Israelites.’”

On the western coast of India there are also large numbers of Jews, chiefly engaged in husbandry and oil-making in the country, and in the building trades in the towns ; at Bombay, more particularly, there is a Jewish community of about 8,000 souls. Their liturgy is that of the Sephardim, which they have received from their neighbours ; but no manuscript of the law is in their possession. They entirely reject the designation of “Yehudi,” and from this circumstance, as well as from several others, Dr. Wilson, in his “Lands of the Bible,” infers that the Bombay Jews are descendants of the ten tribes.

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In Bokhara the Jews, though there are not very many of them, are worthy of some notice. Most of them live in the capital, and others at Kattakurgkhan, Samarcand, and Karshia. In all these towns they are strictly confined to separate quarters. They do not enjoy the same rights as the Mussulmans; thus, their head-dress consists of small caps of dark-coloured cloth, instead of the usual turban, which they are not allowed to wear. They are also subject to numerous other restrictions with regard to dress. Besides, no Jew is permitted to ride either on horseback or on asses, within the precincts of the towns. This prohibition is a very vexatious one, owing to the wretched state of the streets in those parts during the rainy season. Moreover, there is no law to prevent any Mussulman from striking a Jew within the town, and even killing him outside the walls. The renowned missionary, Dr. Wolff, who visited Bokhara in the years 1843--1845, gives the following account of the Jewish population:—“The Jews in Bokhara are 10,000 in number; the chief rabbi assured me that Bokhara is the Habor, and Balkh the Halah of 2 Kings xvii. 6; but *that in the reign of Ghengis Khan they lost all*

their written accounts. At Balkh the Mussulman mollahs assured me that it was built by a son of Adam ; that its first name had been Hanakh, and afterwards Halah, though later writers call it Balakh or Balkh. The Jews, both of Balkh and Samarcand, assert that Turkistan is the land of Nod, and Balkh where Nod 'once stood.' In this land of Cain the Jews bear a mark, by order of the king of Bokhara, in order that no Mussulman may give them 'salaam,' 'peace.' To rabbi Joseph Mooghrubee, an African, the Jews of Bokhara owe the restoration of their ancient customs ; they had nearly lost all trace of them in their sojourn among the Mohammedans. Jews came to me here from Samarcand, Khokand, and other places. The total population was then about 13,600 souls."

Perhaps the section of the Jewish nation most worthy of the special notice of the ethnologist is the one to be found within the vast domains of China, "The Celestial Empire." This gigantic country has not been known to the civilised nations more than two or three centuries. Were it not for the invaluable labours and exertions of Christian Missionaries we should most likely be still groping in the dark, and continue des-

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titute of all knowledge of a country containing almost one-third of mankind. As regards the Jews in China, the information we have received about them, scanty as it is even at the present day, leads us to draw inferences of the very highest moment. It is impossible to do full justice in these pages to the meritorious researches, more especially of contemporaneous explorers of Eastern Asia; I shall confine myself to giving, in a few words, the clear results of those investigations.

Some Jews, it appears, immigrated into China as far back as the time of the Tshin dynasty, which expired in the year 249 B.C., after lasting well-nigh a thousand years. For a long time these Jews enjoyed no fixed abode, but led a roaming life. In all probability they had originally been expelled their former residences and driven eastward by the Parthians, long before Mithridates and Tigranes' time; and the misfortunes subsequently befalling the Jews in Mesopotamia and Babylonia must, in a certain measure, have caused them to emigrate. Doubtless they thought that, by seeking refuge in Jerusalem or Judæa, their ruin would be but delayed, not prevented.

During the reign of the Han dynasty many Jews, some of their own accord, others invited by their brethren previously settled in those parts, proceeded from Parthia to China, and under the Emperor Ming-ti (A.D. 58 to 75), formed a regular colony ; in their own showing, they had come from “*Si-wu*,” *i.e.*, the Western Country. Their road must have been through Corassan and Samarcand. Their language proves that they came from Persia, many Persian words and phrases having been in use with them even down to modern times. The nucleus of the colony was formed by seventy families or groups, settled in Kai-fung-fu, each of which contained about eighty or ninety persons, so that the aggregate number of emigrants amounted to about six thousand. Some suppose these to have been descendants of the ten tribes of the Kingdom of Israel ; but it has recently been shown by Mr. J. Finn, not a mean authority, that they must originally have belonged to Juda. The following are the arguments he adduces in his work, “*The Jews in China*,” in support of this theory :—

I. The tablets speak of a tradition of the law from its origin to the time of Ezra, “the second lawgiver and reformer of the people,” a descrip-

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tion which implies a knowledge of the re-establishment in Jerusalem.

II. They possess, besides some portions of the prophetical books written after the captivity of the ten tribes, by Shalmaneser, a few verses of Daniel and the book of Esther (whom they venerate under the title of "The Great Mother"), in which the word Jew occurs many times, although the words Israel and Israelite are not found there at all.

III. Their Haphtorah (a selection dating only from the persecution by Antiochus Epiphanes, about A.C. 170) comprises portions out of prophets who lived in Jerusalem during the second temple, as Zechariah and Malachi.

IV. They have adopted the Selucidan era of chronology.

V. In the list of rabbis annexed to the section book, Bereshith, are found the titles, "Our Master, Our Rabbi, &c.," which give it quite a Talmudic complexion, and they have rabbinical rules for slaughtering.

VI. The synagogue inscription over the Emperor's tablet, is a verse from Scripture frequently repeated in Jewish liturgies to the present day.

The force of all the above reasons might indeed be abated, by taking into account, that for several centuries their sacred books, and some of their teachers, have reached them from another country in the west, and concluding that thus only may have been imported the later Scriptures and Jewish peculiarities. But this conclusion is entirely gratuitous, without evidence of even the lowest degree. That this, however, is a very ancient off-shoot from the Jerusalem Jews, anterior, probably, to the incarnation of Christ, seems plain from their ignorance of his name, Jesus, that "which is above every name," until it was mentioned to them by the missionaries; perhaps, also, from their indifference towards the crucifix; from their freedom from rabbinical despotism; and, above all, from those religious usages in which they differ from all Jews known elsewhere, such as reading the law through a veil, erecting a throne for Moses, together with their diversity in the sections of the law, and in their ritual of worship. But these will not lead us to declare their descent from the ten tribes.

For the most recent information derived from authentic sources on the spot itself we are indebted to Dr. Martin, an American missionary,

who has related the chief results of his travels in China, as far as the Jews are concerned, in the columns of the *New York Times*. According to his statement, the city of Kai-fung-fu, the capital of Honan, is famous as an ancient capital of the empire, and the scene of stirring events in the history of China. To the Christian world, however, it possesses a deeper interest as the residence of a Jewish colony. "They were discovered by the celebrated Father Ricci, and early in the seventeenth century full inquiries concerning their usages and manuscripts were made by Jesuit missionaries who resided in that city. In 1850 a deputation of native Christians was sent among them by the Bishop of Victoria, and the late Dr. Medhurst. Two of the Jews were induced to go to Shanghai, and some of their Hebrew manuscripts obtained; but up to the date of my journey, for more than a century and a half, they had not, so far as we are informed, been visited by any European. It became, therefore, a matter of interest to ascertain their present condition, and, as I remarked in my last letter, this was the chief consideration that induced me to make Kai-fung-fu a point in the *course of my inland travels*. What others may

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have published I shall not repeat, but concisely as possible lay before you a review of my own observations.

“Arriving in this city on the 17th of February, I enquired for the Jewish synagogue, but getting no satisfactory answer, I went for information to a Mahomedan mosque, of which there are no fewer than six. I was well received by the Mufti; and the advent of a stranger from the west who was believed to be a worshipper of the ‘true Lord,’ soon attracted a large concourse of the faithful. At the request of the Mufti, holding a New Testament in my hand, I addressed them in relation to the contents of the Holy Book of Jesus, whose name he pronounced with great respect as that of the most illustrious of their prophets, Mahomed, of course, excepted.

“The Jews he denounced as Kafirs, and evinced no very poignant sorrow when he informed me that their synagogue had come to desolation. ‘It was,’ he assured me, ‘utterly demolished, and the people who had worshipped there scattered abroad! ’ ‘Then,’ said I, ‘I will go and see the spot on which it stood,’ and directing the bearers of my sedan to proceed to the place indicated by the Mufti, I passed through streets

crowded with anxious spectators until I came to an open square, in the centre of which there stood a solitary stone. On one side was an inscription commemorating the erection of the synagogue in the reign of the Sung dynasty, A.D. 1163, and referring the first arrival of the Jews in China to the dynasty of Hon, B.C. 200,—A.D. 200. On the other side a record of its re-building in the dynasty of Ming, about 300 years ago, but in addition to these inscriptions it bore an unwritten record of decay and ruin ; it was inscribed with Ichabod, ‘The glory is departed.’

“ Standing on the pedestal, and resting my right hand on the head of that stone which was to be a silent witness of the truths I was about to utter, I explained to the congregated multitude my reasons for ‘taking pleasure in the stones of Israel, and favouring the dust thereof.’ I then inquired if there were any of the Jews among my hearers ? ‘ I am one,’ responded a young man whose face corroborated his assertion, and then another and another stepped forward, until I saw before me representatives of six of the seven families into which the colony is now divided.

“ There, on this melancholy spot, where the very foundations of the synagogue had been torn

the ground, and there no longer remained one stone upon another, they confessed to me with shame and grief that their “Holy and beautiful house” had been demolished by their own hands. It had long been in a ruinous condition. They had no money to repair the breaches of the sanctuary. They had lost all knowledge of the sacred tongue, the traditions of the fathers were no longer handed down, and their ritual worship had ceased to be observed. In this state of things they had yielded to the pressure of necessity, and disposed of the timbers and stones of that venerable edifice to obtain relief for their bodily wants.

“In the evening some of them came to my lodgings, bringing for my inspection a roll of the law; and next day, the Christian Sabbath, they repeated their visit, listening attentively to all I had to say concerning the relations of the Law of Moses to the Gospel of Christ. They were very ignorant, but answered, as far as they were able, my inquiries in regard to their past history and present state. Two of them appeared in official costume, one wearing a gilt, and the other a crystal ball on the top of his cap; but far from sustaining the general character of their people for

thrift, they number among them none that are rich, and few who are not pinched by poverty. Some, indeed, true to their hereditary instincts, are employed in a small way in banking establishments (the first man I saw was a money-changer), others keep fruit-stores and cake-shops, drive a business in old clothes, or pursue various handicrafts, while a few find employment in military service.

“ The prevalence of rebellion in the Central Provinces for the last thirteen years has told sadly on the prosperity of Kai-fung-fu, and the Jews have not unlikely, owing to the nature of their occupations, been the greatest sufferers. Their number they estimate, though not very exactly, at from two to four hundred. They are unable to trace their tribal pedigree, keep no register, and never, on any occasion, assemble together as one congregation.

“ Until recently they had a common centre in this venerable synagogue, though their liturgical service had long been discontinued. Now, however, the congregation seems to be following the fate of their building. No bond of union remains, and they are in danger of being speedily absorbed by Mahommedanism or heathenism. One

of them, to my knowledge, has become a priest of Buddha, taking, not very consistently, for his sacerdotal name, the characters Pen tan, which signify 'one who is rooted and grounded in the truth.' The large tablet that once adorned the entrance of the synagogue, bearing on it the name of Israel, has been appropriated by a Mohammedan mosque, and some efforts have been made to draw the people over to the faith of Mahomed, from which their practices differ so little that their heathen neighbours have never been able to distinguish them from Moslems.

"One of my visitors was a son of the last of these rabbis, who, some thirty or forty years ago, died in the province of Kansuh. With him perished the knowledge of the sacred tongue; and though they still preserve several copies of the Jewish Scriptures, there is not a man among them who can read a word of Hebrew. Not long ago it was seriously proposed to expose their parchments to public view in the market-place, in hopes they might attract the attention of some wandering Jew, who would be able to restore to them the language of their fathers. Since the cessation of their ritual worship, their children all grow up without the seal of the cove-

nant. The young generation are uncircumcised ; and, as might be expected, they no longer take pains to keep their blood pure from intermixture with Gentiles. One of them confessed to me that his wife was a heathen. They remember the names of the Feast of Tabernacles, the Feast of Unleavened Bread, and a few other ceremonial rites which were practised by a former generation ; but all such usages are now neglected, and the next half-century is not unlikely to put a period to their existence as a distinct people.

“ On the margin of the Poyang Lake stands a lofty rock, so peculiar and so solitary that it is known by the name of the ‘ Little Orphan.’ Its kindred rocks are all on the other side of the lake, whence it seems to have been torn away by some violent convulsion, and planted immovable in the bosom of the waters. Such, to me, appeared that fragment of the Israelitish nation. A rock rent from the sides of Mount Zion by some great national catastrophe, and projected into this central plain of China, it stands there an ‘ orphan’ colony, sublime in its antiquity and solitude. But it is now on the verge of being swallowed up by the surrounding flood, and the spectacle is a mournful one. The Jews

themselves are deeply conscious of their sad situation, and the shadow of an inevitable destiny seems to be resting upon them.

“Poor, unhappy people! As they inquired about the destruction of the Holy City, and the dispersion of the tribe, and referred to their own decaying condition, what could I do to comfort them but point to Him who is the consolation of Israel? True, I told them, the city of their fathers was broken down, and their people scattered and peeled; but the straw was not trodden under foot until it had yielded precious seed for disseminating in other fields. The dykes had not been broken down until the time had come for pouring their fertilising waters over the face of the earth. Christian civilisation, with all its grand results, had sprung from a Jewish root; and the promise to Abraham being already fulfilled, that ‘in his seed all the nations of the earth should be blessed.’”

The Jews of Abyssinia, called Falashas (exiles or emigrants), have of late years attracted the attention of all civilised nations; their name indicates that they are not originally inhabitants of that land. Some suppose that Judaism was first introduced into Ethiopia by the Queen of

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Sheba, and established as the national religion in the reign of her son Menelek. It is also asserted that this religion was transmitted from age to age chiefly by tradition. The Ethiopians produce ancient genealogies by which it appears that their kings are descendants from Solomon. They now profess Christianity ; but the vestiges of Judaism are still very apparent among them. The general opinion is that Ethiopia was first peopled by the Egyptians, and that the Jews, who were settled in Egypt for many years, propagated Judaism in that country. It is evident from the Scriptures that the eunuch of Queen Candace, who was baptised by Philip, came from Ethiopia, and must have been a Jew, who had, in accordance with the customs of the dispersed Jews, gone up to worship at Jerusalem. The Old Testament must have been in common use in Ethiopia ; for we find this eunuch reading the fifty-third chapter of Isaiah, and manifesting a readiness to acknowledge the Messiah, whose advent was predicted by the prophet. More light has been thrown on the subject of the connection of the Jewish race with Abyssinia by more recent and missionary labours. To Mr. Flad, one of the captive missionaries,

liberated before the destruction of Magdala, we are indebted for the following information:—“The Falashas,” he writes, “know nothing of either the Babylonian or the Jerusalem Talmud, which were composed during and after the time of the captivity. They also do not observe the Feasts of Purim and of the Dedication of the Temple, which, although of human origin, are still solemnly kept by the Jews of our time. They know nothing of the Tephilin which the European and other Jews put on during prayer.” From these circumstances we may conclude that the Falashas came to Abyssinia during the time that elapsed between the reign of Solomon and the departure of the Jewish remnant, under Johanan, into Egypt (Jer. xlivi.).

“So far it is certain that at the time when Christianity was introduced into Abyssinia, by Frumentius, there were Jews already in the country who possessed and observed the Orit, *i.e.*, the law of Moses. The Psalms and other books of the Old Testament were translated into Ethiopian after the commencement of the Christian era, by Zahri and Pauli.

“I may here insert an extract from an Ethiopian manuscript, given me by an Abyssinian,

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Debtera Saneb, the king's secretary at the fortress of Magdala :—

“ During my sojourn there in 1859-60, Saneb found a book in the royal library containing the history and genealogy of the ancient kings of Ethiopia, and also the following passage respecting the Falashas :—‘ Christianity was introduced into Abyssinia 331 years after the birth of Christ, by Abuna Salama, whose former name was Frumentos or Frumentius. At that time the Ethiopian kings reigned over Axum. Before the Christian religion was known in Ethiopia half the inhabitants were Jews, who observe the law (the Orit), the other half were worshippers of Sando, (the dragon).’

“ As the Orit only is mentioned here it is evident that the Abyssinian Jews at the time of Frumentius did not possess the books of the Prophets (even if the Psalms were known to them), which would have been the case had they only come to Abyssinia after the destruction of Jerusalem by the Romans. It appears that they were formerly called ‘ Jews,’ and that the name ‘ Falasha,’ (exiles) was given them afterwards as a term of reproach.

“ When Christianity was introduced into Abys-

sinia, probably not altogether in a pure form, many of the Jews may have refused to receive it, and therefore have been banished by the Emperor to Quara, the western province. From ancient times down to the present date, Quara has always been a place of banishment, whither the Abyssinian monarchs have sent rebels and persons guilty of treason or sedition.

“A proof that there were Jews in Abyssinia before the Babylonish captivity is found in the prophecy of Zephaniah (iii. 10), ‘From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.’

“It can hardly be doubted that Jews came to Abyssinia, up the Nile, from Egypt. The exhortation of the prophet Jeremiah, (chap. xliv.), addressed to the idolatrous Jews in the land of Egypt, bears on this subject. They had established themselves in various parts of that country, having fled thither after the death of king Josiah, during the many battles with the Chaldeans. From Pathros (Thebes), whither they were driven, they could easily have reached Abyssinia and taken up their abode in the province of Quara.

“ Tradition says that Quara in former times was inhabited only by Falashas. This idea is confirmed by the fact that the Jews or Falashas throughout Abyssinia possess no ‘rest,’ that is, land by inheritance, except in Quara. I have often met with Falashas who have come from Quara to Gondar, Dembea, Tschelga, and other places, who have told me that the ‘rest,’ or inheritance of their fathers in Quara could not be alienated, but belonged to the family for ever.

“ Another circumstance remains to be mentioned, namely, in what manner the Falashas came to worship Sanbat (the goddess of the Sabbath). When we consider their form of worship to her we cannot fail to recognise in her the queen of heaven, the goddess of Ashtaroth, spoken of in Judges ii. 13; 1 Sam. xii. 10; 1 Kings xi. 3, 33, &c. The Falashas not only pray to Sanbat, but they bring her meat-offerings and drink-offerings, consisting of loaves of bread and beer. They also offer her incense and various burnt-offerings.

“ During my missionary labours among the Falashas I had an opportunity of learning their views respecting Sanbat. As I was once speaking to a Falasha debtera (learned man) in the

presence of another Falasha, about the worship of Sanbat, as a breach of the second commandment, he answered me with the greatest indifference, in the very words used by the women of Pathros to the prophet Jeremiah (Jer. xliv. 16), ‘We will do as our fathers have done,’ he said. Thus they answered Jeremiah in Egypt:—‘Since we left off to burn incense to the queen of heaven, and poured out drink-offerings unto her, we have wanted all things,’ &c. ‘We fear that if we leave off serving Sanbat she would withdraw her blessing, for she is the goddess of sunshine and rain, and all temporal comforts.’ In short, he represented her as the goddess of fate, to whom vows are paid by all sick people, childless women, and persons in any sort of distress. He also made it clear to me that this idolatrous worship of the queen of heaven had been brought by Jews to Abyssinia.

“This seems a fitting place to mention a book written in the Ethiopian character. It bears the name ‘Te-e-sa-sa-Sanbat’ (Sabbath commandments), and contains, amidst all kinds of absurdities, and some very objectionable passages respecting Sanbat, the statement that ten thousand times ten thousand angels stand beside her

to do her bidding. If this book be the work of a monk, it is unhappily a proof that outward mortification is of no avail without inward godliness ; for he who could give such a description of Sanbat could scarcely take up the words of Job, ' I made a covenant with mine eyes.'

"There can be no doubt that Jews have come into Abyssinia from Arabia and by the Red Sea. In the year 1863, his Majesty King Theodorus had a genealogical statement read in the public court of justice in Gondar, before a vast assembly of people, natives and Europeans, proving his direct and immediate descent from Adam, David, and Solomon, through Menelek, father of the whole line of the monarchs of Ethiopia. The question of the legitimacy of Menelek's birth is a question into which none of the Abyssinian sages care to enter.

"The European traveller cannot fail to notice how many Jewish customs are observed by the Abyssinian Christians, both in their public worship and in private life.

"Indeed, they bear strong traces of the Jewish character ; but, unfortunately, chiefly of its darker side. It should not, however, be assumed that there are not some Nathaniels amongst

them. God be thanked that, for our comfort, we have many examples, both among the Falashas and the native Christians, of true sincerity of heart ; only it is a rare case, and therefore we can scarcely go too far in comparing the general character of the Abyssinian Christians and Falashas with the descriptions given by the prophets (Hosea iv. ; Jer. ix, 3—6 ; iii. 1—8 ; Isaiah lix. 1—15 ; Micah iii. 1—3 ; vii. 1—5, &c.).

“ The Abyssinian history is entirely silent as to the movements of the Falashas after the introduction and spread of Christianity. Tradition says, that the Falashas inhabited the province of Quara and a portion of the provinces Alafa and Tankel ; that they were governed by their own rulers ; that about the year A.D. 1000 they became very powerful, possessed themselves of the whole of Western Abyssinia, persecuted the Christians, and endeavoured to extirpate their religion. It further states that they drove out the royal family, who fled to Shoa, and remained there 250 years, until, in the thirteenth century, Yecuna Amlak ascended the throne of his fathers. The Christians, forgetful of the command of their Master, ‘ Love your enemies,’ then repaid in equal measure the injuries done them by the

Falashas. They put thousands of them to death, and drove the rest back into Semien, Quara, and Tschelga, making them pay tribute to the Christian king of Abyssinia. The craftsmen and artisans among them—masons, carpenters, and smiths—were, however, soon recalled by the Christian king, and well paid in his service.

“Thus it came to pass that soon in Semien, and in the neighbourhood of Gondar, Falasha villages sprang up. These work-people were joined by others, such as women skilled in pottery, and husbandmen, who established themselves in various parts of Western Abyssinia, and supported themselves by their labour. We hear no more of persecution and oppression in later centuries. Every Falasha village had its own judge, which is still the case; he is called ‘Shoom,’ *i.e.*, a civil officer, and is subject to the judge of the district, ‘Belada,’ or, in a town, to the chief magistrate of the town. The chief magistrate of Gondar is called ‘Kantiba.’ The complainants bring their cause from the local judge to the judge of the district, and appeal from him to the king. Under these circumstances justice is often terribly abused, and I have

continually seen the words of the prophet exemplified : ‘ They hunt every man his brother with a net. The prince asketh, and the judge asketh for a reward ; the best of them is as a briar : the most upright is sharper than a thorn hedge.’ (Micah vii. 3--4.) And also the verse in chap. iii. 11 : ‘ The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money.’

“ As to the number of the Falasha population, no accurate statistics can be obtained ; it is therefore impossible to make an exact calculation ; but it may be estimated at about one-fifth of a million (200,000).”

## CHAPTER IX.

The Jews in Spain.—Their prosperous condition among the Moors.—Moses Maimonides.—The Jews in France—Charlemagne.—Rabbi Solomon Jarchi or Rashi.—The Expulsion of the Jews from France by Philip the Fair.—Illustrious Poets and Scholars in Spain.—Judeo-Spanish Literature flourishing.—The Inquisition.—Cruel Edict of Ferdinand and Isabella.—A barbanee.—The Jews in Italy.

IN Spain, where, ever since the introduction of Christianity, the Jews were cruelly persecuted, the conquest of the Moors was greatly facilitated by the ready help of the Jews who were glad to take revenge on, and rid themselves of, their Christian oppressors. After the Moorish conquest of Spain there followed in that country an era of the greatest glory to the Jewish inhabitants. Not only did the Jews become prosperous, but they gave also to Spain a series of illustrious poets and scholars who take the first rank in the Arabic-Spanish literature. And not only Spain was benefited by this happy condition of the Jews; for in this time of darkness and ignorance, when classical learning was a dead letter,

it was through the Jews that the treasures of Greek literature were laid open to the Western world. The Moors possessed Arabic translations of the works of Aristotle and others, and out of the Arabic the Jews translated them for the Europeans. This state lasted uninterruptedly till the twelfth century, when the founder of a new dynasty entering upon the Moorish throne of Spain, resolved to convert all the Jews in his dominions to Mahomedanism, and to expel those who wished to remain Jews. At this time the afterwards celebrated Moses Maimonides was yet very young, and in order to remain in his native country, enrolled himself among the followers of the false Prophet. When, however, he was able to think of religious subjects with greater maturity, he returned to the religion of his fathers, and had, consequently, to leave Spain. He went to Palestine, where he soon became the court-physician of Saladin, and was universally revered for his vast amount of knowledge. His works disclose a profound study of medicine, philosophy, and astronomy, greatly in advance of his time. With regard to the Bible, he gave a new direction to religious thoughts, which, even in our time, is yet felt. For he was

the first Biblical student who refused to acquiesce in a blind, unquestioning reception of the teaching of the Scripture, but attempted to show that God's revelation is in strictest accordance with reason. Though we know that such attempts have often led to Rationalism, and even unbelief, yet within proper limits, such as Maimonides observed, they are not only innocuous, but highly profitable. The contemporary Jews dreaded his reasoning, and went so far as to publicly burn his chief work, "The More Nevachim" (The Guide to those who inquire). Posterity, however, has judged Maimonides more equitably, and he is now the universal pride of the Jews.

In France, while the Merovingians reigned, the Jews were cruelly persecuted. But with the accession of Charlemagne, better times arrived. The Jews were left free, and soon they were to be found in all honourable professions. One Jew, Isaac, was chosen by Charlemagne as his ambassador to the Sultan Haroun-al-Raschid, and executed the mission entrusted to him with the greatest success. Under Louis the Pious, the prosperity of the Jews increased still more. They had their representative living at Court, and were treated on a footing of equality with the Christians.

Here is the place also to mention that from the year 740, for about two centuries and a half, there existed a Turcomanish kingdom, Kazar, on the Caspian sea, over which a Jew reigned ; professors of all religions were allowed to live in the country, but the occupant of the throne was required to be a Jew. Authentic intelligence about this kingdom, is, however, very scant.

Having now exhausted the account of Jewish prosperity in the East and in the West during the Middle Ages, what lies yet before me of pre-Reformation times presents almost nothing but a history written in blood. I will abstain from expatiating on the horrid details of cruelties perpetrated upon the defenceless Jews. Suffice it to say that professed Christians disdained not to confiscate over and over again the wealth of the Jews,—to treat the Jews as a kind of property to be bought, sold, or pawned, as occasion might require, and, alas, but too often to butcher them by thousands. There is one book which contains a dreary but truthful record of all the Jews had to suffer in the Middle Ages. The book is in German, entitled, “Synagogical Poetry,” by Dr. Zunz, a German Jew, unequalled as an

Oriental scholar. The “Synagogical Poetry” describes often in most touching terms the suffering of the Jews, and Dr. Zunz had therefore to depict the various scenes of cruelty in order to elucidate the meaning of the poetry. I forbear to quote from him, but I will just tell you what I once heard from a friend of mine, who knows that author. When Dr. Zunz was writing the book I alluded to, he spent many weary hours over old manuscripts and records from which he gathered his details; and more than once when his wife came at a late hour of the night to call him out of his study, she found the old man bathed in tears, so affected was he by what he had read of the sufferings of his ancestors.

This leads me to a reflection which I must not withhold, namely, that when we see Christianity not making such rapid progress among the Jews in our days as we might desire, we ought to remember the cruel persecutions the Jews had to endure, during many centuries, from professing Christians. It is no answer to say that these persecutions have ceased. For, even granting the fact (though they have not ceased everywhere), it must not be forgotten that a popular sentiment once engendered does not die out, as

soon as the causes are gone that gave rise to it, it rather lingers yet on for centuries, and dies but very slowly. If proof were required, I would point to Ireland, where discontent is rife—for what? For injustice which England commits to-day? No! But for misdeeds perpetrated centuries ago. I say, then, the propagation of the Gospel among the Jews is not yet fairly started; and we must wait till our holy religion has made the Jewish nation forget what has been inflicted upon it in the name of Christianity, before we can expect to reap the full harvest of missionary labours among the Jews.

But to return to our history. In France, the Jews were, as stated before, in a most flourishing condition under Louis the Pious. Especially in the South of France, they opened some celebrated schools, and learning was cultivated by them with the utmost zeal. Here lived and worked, for instance, that great man, Rabbi Solomon Jarchi, familiarly called Raschi, to whose indefatigable zeal we owe not only a valuable commentary to the whole Old Testament, from which the best Christian commentators have drawn, but also a commentary to the whole Talmud—a commentary without which the Talmud

would in our days be almost a dead letter. Philip Augustus, however, in 1181, under some specious pretext, robbed his Jewish subjects of their wealth, and at last banished them from the country. But very soon the rich mine of Jewish industry was so much missed that after twenty years the Jews were re-admitted into France, only, however, to be oppressed again by cruel laws. The next king, Louis IX., known as Saint Louis, was not less cruel to the Jews, though from less unworthy motives than his predecessors—he wished to convert them. The means he chose are remarkable for their crudeness and inefficiency. The “Talmud,” he fancied, was the only reason of Jewish unbelief, and he commanded it to be destroyed by fire. Twenty-four carts full of volumes of the “Talmud” were publicly burned in Paris, but so far from undermining the attachment of the Jews to their traditions, the “Talmud” was all the more endeared to them; and it need hardly be said that they had taken care to stow away numbers of copies which the executioner could not seize. The next French king, Philip the Fair, after robbing the Jews repeatedly, expelled them *altogether* from France in 1306, and five years

later, when still some Jews were found lingering in the country, that edict was renewed and strictly executed. The successor of Philip, however, Louis X., was soon compelled, by the disordered state of his finances, to re-admit the Jews, who then had peace for a time, though they had heavily to pay for it. Under the next reign, that of Philip the Long, the Jews had nothing to fear from the king, but soon the famous “rising of the Shepherds” occurred, which burst like a flood upon them. These fanatic hordes, who wanted Jewish money to equip themselves for their holy warfare against the Moslems, treated them wherever they met them with the utmost barbarity, and the victims may be counted by thousands. Under Charles IV. new calamities awaited the Jews ; a pestilence broke out in 1348, and the populace ascribed it to the poisoning of the wells by these people. After frightful massacres in divers towns a decree was promulgated expelling the Jews once more from France. Incredible as it seems, it is yet a fact, that under the next reign, *i.e.*, the Regency, the Jews were once more permitted to return to France, in 1361, and they actually made use of this permission, being most likely nowhere in

a more secure position than the one they could find in France, where they had been treated with the greatest cruelty. Soon the clergy and the populace began again to prey upon the Jews, and the succeeding king, Charles VI., at the instigation of his father confessor, expelled them once more ; and this expulsion proved to be the last, for the Jews did not return to France for a long time.

It was more than a century after this event, when the Jews were expelled from Portugal, that a few of the fugitives were allowed to settle in Bordeaux, Bayonne, and some other cities in the South of France, but it was not till 1626 that Louis XIII. recognised their residence in France as lawful. These new immigrants formed the nucleus from which the present Jews in France have descended, except those of Alsace, who became French subjects when Louis XIV. added that province to his dominions.

In Spain, we left the Jews in happiness and prosperity, disturbed but once at the time when Maimonides had to flee to the East. When the Christians became masters of Spain, the king, anxious to conciliate such a large and

influential part of the community as the Jews were, treated them with justice, and Jewish historians admit themselves that in this time of peace many Jews in Spain and Portugal embraced Christianity. Alphonse the Wise, and Pedro the Cruel (not cruel to the Jews, though), favoured them greatly; the former received great help from learned Jews in his astronomical studies; both had their finances administered by Jews, and the sons of Abraham rose again to considerable power and influence. And as was usual with the Jews, while they prospered materially, their spiritual activity was not interrupted. The Judeo-Spanish literature boasts of such names as Jehuda ben Halevi, Solomon Gabirol, Aben Esra; Kimchi (the Prince of Grammarians); all of whom left an inheritance of poetry and prose which will only be forgotten when the Hebrew tongue will be forgotten. Many other men of eminence belong to this period, and all contributed, of course, to make the Jewish nation respected.

But the great prosperity of the Jews proved their ruin. The ignorant populace, instigated by the priests, could not brook the happy condition of the Jews, and wherever these were to

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be found they were from time to time pounced upon ; numbers of them were slain, while others, to save their lives, submitted to baptism. Thus the Spanish Church contained, besides a body of real Jewish converts, whose names are known by their excellent writings (such as Pedro Alphonsi, Hieronymo de Santa Fé, Paul of Burgos, &c., &c.), a large number of nominal Christians who, by sentiment, remained Jews. Soon popular suspicion was aroused against these latter, the so-called “New Christians ;” and at last the Inquisition was set in motion to find those out who while outwardly conforming to the Church, secretly lived according to the rules of the Synagogue. Horrible are the details of what the Inquisition wrought at that time in Spain ; but, curiously enough, all to no purpose. No doubt, thousands of New Christians were, justly or unjustly, accused and killed ; but many more remained undiscovered, many even in high positions in Church and State, who knew how to evade the Inquisition, and continued in secret conforming to Judaism ; yea, it is all but certain that, even now, such secret Judaism still exists within the Spanish Church. Under Ferdinand and Isabella not only the New Christians, but

also the unconverted Jews, became objects of oppression ; and at last, in March, 1492, an edict was published, ordering all Jews who would not embrace Christianity to leave the country within four months. Who can realise the terror this edict must have struck into the Jewish population ? For we must bear in mind that to the Jews in Spain the country of their adoption had then become the real fatherland in which they had been settled for centuries, and in which they had adorned all ranks and professions. Abarbanel, one of the most influential Spanish Jews of the time, writes thus in the preface to his commentary on the Books of Kings concerning this edict of banishment :—

“ When the royal proclamation was announced, I was at Court, and wearied myself to frenzy in imploring compassion. Thrice on my knees I besought the King : ‘ Regard us, O King ; use not thy subjects with so much cruelty ; rather exact from us our gold and silver vessels, or abundant gifts, even all that every Jew possesses, if he may still abide in his country.’ I entreated likewise my friends, the King’s officers, to allay his indignation against my people. I implored the councillors to advise the King, each in his turn,

to recall the decree. But as the adder closes her ear with dust against the voice of the charmer, so the King hardened his heart against the prayers of his suppliants, and declared he would not revoke his edict to gain the wealth of all the Jews. At his right hand was the Queen, the Jews' enemy, urging him with an angry voice to pursue what he had so happily commenced. We exhausted all our power for the removal of the King's sentence, but there was no wisdom nor help remaining. Our nation, wherever the decree had been proclaimed, or its fame had spread, bewailed their condition with a great wailing. Tossed in these fearful billows, they exhorted and confirmed the minds of each other. Whatever befalls, let us surmount every calamity, for the honour of our nation and our religion, by a brave endurance; let us defend these from the hateful persecutors. If they leave us our life we will live; if they take it from us we will die; but never let us violate our holy law, the fulness of our affection or the counsel of wisdom. O, rather (and may God turn it all to good) let us abandon our settlements, and seek for a home elsewhere. Thus, excited, there departed in one day 300,000, on foot and unarmed,

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collected from every province ; the young and old, infants and women, all ready to go in any direction. Of that number was I ; and, with God for our leader, we set out.”

Several Jewish chronicles tell us of the miseries to which the unhappy wanderers were exposed. Some fled to the north coast of Africa ; some to Portugal, from whence, however, being soon banished again, they betook themselves chiefly to Holland ; some went to Italy ; many to Turkey, and a few to France. Of the latter, a Jewish history of these times, written in a Biblical strain, tells us many touching incidents, one of which I will give you literally :— “ See, O Lord, whom hast thou afflicted so much that a man should consume his fruit ? For there were among them who were cast upon the isles of the sea, upon Provence, a Jew and his old father, fainting from hunger, begging bread ; and there was no one to break unto him in a strange country. And the man went and sold his little son for bread, to restore the soul of the old man. And it came to pass, when he returned unto his father, he found him fallen down dead ; and he rent his clothes. And he returned unto the baker to take his son, and the

baker would not give him back. And he cried out with a sore and bitter cry for his son, and there was none to deliver."

Thus ends the history of the Jews in Spain. The stern edict of Ferdinand and Isabella has only been revoked last year; but I see from the Jewish newspapers that the Jews are not yet anxious to return to the land of bigotry, not for want of attachment to Spain (for that the Spanish Jews and their descendants have never lost), but because they have not yet confidence enough in the liberality of a priest-ridden country.

Proceeding from Spain to Italy, we find that the Jews had to suffer less there than in most other countries; and the reason for this is very simple. The Italians alone, of all European nations, were financiers, and accumulated wealth just like the Jews. To the Italians, therefore, the prosperity of the Jews was not so tempting as to the needy nobles and princes of other lands. Many of the Popes were very kindly disposed towards the Jewish people, and of not a few we read that they employed Jews as their chief stewards in the Vatican. This happy condition of the Jews had the usual result with regard to their acceptance of Christianity; for we find

some most influential Hebrews in Italy who became Christians. The grandson of one such convert, Peter Leonis, became a Cardinal, and even occupied for some time the Vatican as the crowned Anti-Pope, Anacletus II.

## CHAPTER X.

Preliminary glance at the History of the Jews in Germany.—Immigration of Spanish Exiles into Holland.—A short account of the past and present condition of the Jews in the Netherlands, Belgium, Denmark, Sweden, Norway.—The Jews in Brazil, Central America, West India, the United States.—Former Disabilities in the Slave States.

IN Germany, the Jews, though treated with justice by the emperors under whose immediate protection they stood, had to suffer from the surrounding populace, the nobles, and especially the clergy ; for the distant Emperor could not possibly shield them against these petty tyrants. At the time of the first crusade (1096), the Jews were attacked by the fanatic followers of Peter the Hermit, wherever they could be found, and from Treves, through the whole of Germany, to the heart of Hungary, the soil was drenched with Jewish blood, though some of the bishops, to their honour be it remembered, attempted (alas, but too often unsuccessfully,) to protect the poor Jews. Similar scenes of bloodshed were enacted at the time of the second crusade (1147) when

the Jews found an unexpected protector in the person of St. Bernard, who raised his voice in their behalf. It almost looks like a providential reward for this act of kindness that two of the modern biographies of St. Bernard were written by converted Jews, *viz.*, Father Ravaignan and Neander. From time to time the well-known ridiculous accusations against the Jews, that they sacrificed Christian children on their Feast of Passover were, throughout Germany, revived, and made ground for a sudden attack upon them. As scores of these deeds of violence are recorded it would lead me too far to specify them all, and I part here for a while from the German Jews.

In Holland, the existence of the Jewish population is of comparatively modern origin. About 1590, a small number of Hebrews, having been expelled from Spain, sought refuge and protection in the Netherlands, that had just brought their glorious war of independence to a successful end. The States-General readily granted admission to these outcasts, who first obtained shelter at Middelburg, and subsequently removed to Amsterdam, where they founded their first Synagogue in 1598. Their number soon considerably increased by the accession of thousands of their co-

religionists, chiefly from the Iberian Peninsula, where Philip III.'s tyranny had made life insupportable to them, but also from various parts of the German Empire. The first German congregation of Jews was founded in Amsterdam in 1636. Numerous Polish Jews also flocked to Holland about the same time, who had been driven from their homes and cruelly persecuted by the Cossacks. The Government of the magnificent maritime Commonwealth not only granted shelter and material assistance to all these refugees, but generally espoused their interests in its transactions with foreign powers. Thus, the Jewish settlers in Holland took advantage of the clause in the treaty of Westphalia (1648), by which complete freedom of the shipping trade was stipulated. Upon the Spanish government refusing equality of rights to the ships belonging to Jewish owners, the States-General insisted on, and eventually secured, the liberal execution of the treaty. It was not in Amsterdam alone, but in most other large and some of the small Dutch towns that important Jewish congregations were formed, *e.g.*, in Rotterdam, Antwerp, Utrecht, etc.

The history of the Dutch Jews is exceedingly simple, inasmuch as no event of any importance

is to be recorded subsequent to the dates of their respective settlements. They have ever since increased and multiplied in a most remarkable degree in that benevolent country, and generally enjoyed full freedom in their pursuits, as well as equality of political rights. Many of the most distinguished Jews of the present century hail from Holland ; among these I may confine myself to mentioning the names of the celebrated physician, Capadose ; Dr. Godefroy, the late Minister of Justice of the kingdom ; Isaac da Costa, a renowned national poet and historian of his own people, etc. It may be added that both Capadose and Da Costa were converts to the Christian faith.

Very little need be said about the Jews in Belgium. Their number is so exceedingly small, and the position they hold among their people so very unimportant, as to make almost mere statists of them. However, it should be observed, that the smallness of their number in that country is not due to any religious disability, there being in this respect complete equality among all the Belgian subjects. It may not be uninteresting to know, that the only Protestant in the Belgian Chamber of Representatives, Mr. Hymans, one of

the leaders of the Liberal party, is of Jewish extraction.

In Denmark, it appears that Jews first settled about the time of Ferdinand the Catholic, at the end of the fifteenth century, when many thousands of them were expelled from Spain and Portugal. In the seventeenth century Jewish congregations were first formed in the Duchies of Holstein and Schleswig, at Altona and Glückstadt, and in Jutland, at Aarhuus and Fredericia. Only at a later period, viz., in the second half of the eighteenth century, Jews were allowed by Struensee, the then premier, to settle at Copenhagen. When Denmark was brought down to smaller proportions, in 1814, entire equality was granted to the Jews in those parts of the kingdom in which the king enjoyed absolute power. In the Duchies these changes could not be made without the consent of the Estates, by which they were governed. Thus the Jews were not subject to any legal disabilities in the Islands and Jutland, whilst in Schleswig and Holstein they had no political rights down to the year 1866, when both duchies were annexed to Prussia, where the constitution admits of no disqualifications on religious grounds.

*In Sweden, no Jews were admitted until about*

the end of the eighteenth century. Their legal status was regulated by King Charles XIV. John, on the 13th of August, 1838, issued a decree by which all distinction was abolished between Jews and native Swedes, save that the former might not possess themselves of landed property without the king's permission, nor interfere in anything connected with the established (Lutheran) Church, and that they must support their own poor. By another ordinance, the government of the Jewish Congregation was settled on a popular and liberal basis. These laws, it appears, called forth dissatisfaction amongst many of the natives. Fifty members of the Municipality of Stockholm memorialised the king to rescind these measures. The monarch was weak enough to give way, at least so far as to promulgate a law, by which it was ordered that no Jew should be allowed to settle anywhere in Sweden without royal licence, except in the towns of Stockholm, Gothenburg, Carlskrona, and Norkoping. Since then the people of Sweden have become somewhat more enlightened; and, although the Jews at the present day are still debarred from political equality, their disabilities are the same as those of all other persons not belonging to the

State Church, viz., Protestant Dissenters and Roman Catholics. Thus they are not any worse off in Sweden than any Englishman belonging to the Established Church of this country would be there.

As regards the Scandinavian sister-kingdom of Norway, the Jews were entirely excluded until 1860, when the "Storthing" passed an act by which the legal obstacles to their settlement in that country were removed. It has, however, not come to my knowledge that any number of Jews worth speaking of have availed themselves of that permission to pitch their tents on the barren rocks and cliffs lining the fjords of Norway.

For a long time learned men endeavoured to trace Jewish blood in the aborigines, or primitive inhabitants of America, but these attempts having utterly failed ; their searches have since been entirely confined to the highly interesting history of the American Jews, whose immigration dates as far back as that of the other European settlers of the New World. The first Jewish colony in America was established in Brazil, in 1624, when the Dutch took possession of that country, bringing some Jewish

During the lengthy wars between France and

England in the reign of Louis XIV., the Jewish establishment in Eastern Guiana suffered severely; in consequence of which it was, about 1667, transferred to the neighbourhood of Paramariba, in Surinam, where it has continued to flourish down to the present day. The privileges enjoyed by the Jews in those parts were successively conferred on them under King Charles II., by Lord Willoughby (1662), and the Dutch West-Indian Company. In modern days they have taken full advantage of the religious equality so consistently maintained by the Dutch Government throughout its colonies, and their number in the Surinam settlement has been increased by the accession of a colony of German Jews, who, though originally inferior to their Portuguese brethren in every respect, have, since the close of the eighteenth century, risen so as to be on a par with them in wealth and education.

Of those parts of Western India where Jewish settlements are to be found, the British colony of Jamaica deserves special mention. A large Hebrew congregation has been in existence there since the middle of the seventeenth century, consisting of adherents both of the “orthodox”

and the more advanced party. Although the Jews were frequently the subject of jealousy on the part of the English inhabitants of the island, the British Government never countenanced this, but always kept up civil and religious equality. The political disabilities of the Jews in Jamaica have been discontinued for many years, and all public offices in the colony are now open to them as well as to their Christian neighbours.

As regards the Jews in the United States and North America at large, it may not be out of place here to quote the pithy words of Professor Paulus Cassel (late Member of the Prussian House of Representatives), who, in his history of the Jews, disposes of those of America as follows:—"To the Jews emigrated to America, especially to the United States, that continent represents the land of the independence the settler obtains by the very act of setting his foot on its shore. The Jews of North America have no history of their own; theirs is the history of the freedom of that continent. American Jews there are none, but only Jews from all parts of Europe who immigrated there, formed congregations, and were free and

independent. In the seventeenth century, Jews went to North and South America with the English and Portuguese; in the eighteenth century they joined in the struggle of the American colonies for their independence, and in the nineteenth America is the great commonwealth, where the Jewish portion of the population of Europe, being sick of Europe, some impelled by the spirit of adventure, others by rank despair, seek and find a harbour of refuge."

However, even in North America, notwithstanding the assertion of the distinguished writer just quoted, the vicissitudes in the lot of the Jewish population have been manifold, even down to our own days. I am not aware of any obstacles having ever been opposed to the immigration of Jewish settlers, or their civil and political rights having ever been curtailed north of "Mason and Dixon's line," that is to say, in those States in which every man was born free, even before the late civil war. In some of the so-called Slave States, however, the case was very different; thus, but a few years back, the Jews were entirely excluded from the tenure of office in the State of North Carolina; nay, at one time, no Jew was allowed to settle in Raleigh,

the capital of that State. Similar abuses are reported to have been rampant in several other parts of the ex-Confederacy; but all of these may be supposed to have vanished since the termination of the War of Secession. On the whole, it may be said that the Jews are now holding rather a prominent position in the great Transatlantic Commonwealth. Their number is increasing at a more rapid rate than that of the Christian inhabitants, especially in the large centres of population, such as New York, Philadelphia, Chicago, St. Louis, and St. Francisco. Among their great men, the Jews in America count Louis Belmont, for many years the leader of the Democratic party, and Mr. Benjamin, the late Secretary of State to ex-President Jefferson.

## CHAPTER XI.

First Settlements in Eastern Europe.—Colonisation of the Ukraine, the Crimea, Transylvania, and Hungary.—The Caraites.—The Jews in Bohemia, Hungary, and Poland during the Middle Ages.—Their flourishing condition in Poland.—Their peculiar characteristics.—The Jews in Roumania.—A glance at those in Russia.

HAVING glanced at the history of the Jews in Western Europe, it now becomes my duty to speak somewhat more at length of the important section of those inhabiting the eastern and northern portions of the European continent. The most recent researches make it appear that the road pursued by these Jews at the time they settled in the regions alluded to, led them from the country situated between Palestine and the Euphrates, to the south-eastern shores of the Black, and south-western borders of the Caspian Sea, thence to the Crimea and the shores of the Volga, Don, and Dnieper. Their first temporary resting-places they seem to have found in the Crimea, the Ukraine, and Bessarabia, whence they soon pushed further north and west, colonising a portion of Transylvania

and Hungary, and especially the vast domains of the Republic of Poland, as well as Bohemia.

The primary origin of these numerous settlers may perhaps remain for ever hidden in darkness. Few topics have given rise to more controversy than the question, whether that compact body of Jews commonly called Polish, are direct descendants of those that returned from the Babylonian captivity, under Esra and Nehemiah, or of those that remained in Persia subsequent to the edict of Cyrus. Yet whatever their origin and the first causes of their emigration to Europe may have been, it is certain that the Jews of Eastern Europe are so utterly distinct from the German and Portuguese Jews, both in their physical appearance and their mental characteristics, as to point to a totally different extraction from these. These observations apply more particularly to the Caraites inhabiting the Crimea and a portion of Bessarabia and the Dobroodsha. These people, some ten thousand in number, adhere with the utmost stringency to the Mosaic rites and observances, whilst, on the other hand, they ignore the traditional laws contained in the Talmud and observed by the other Jews.

It may not be without interest to notice that considerable light has been thrown on the past history of the Jews in the Taurian countries by the researches of the Archæological Society, of which Prince Woronzow, Governor-General of Odessa, is the President. "It seems that a good many relics having an important bearing on many points of ancient manuscripts as far back as the fifth century of the Christian era, copies or epigraphs, a parchment roll, with three documents found in the wall of the synagogue at Mangelis, near Derbend, seven hundred copies of epitaphs, and lastly eight original monuments from the Jewish graveyard at Tschufutkale, make up," says the *Allgemeine Zeitung des Judenthums*, "a store of learning sufficient to occupy the learned for many a year to come.

"Tschufutkale appears to have been the principal spot for these researches. This place was, in the middle ages, inhabited exclusively by Jews—a kind of Jewish fortress, which the inhabitants held in 1261, with much success, when attacked by the Genoese. It is situated on a promontory, almost in a line with Sebastopol, opposite to it, and about four miles from Batschiserai. At the head of the valley, not far

from this place, is a Jewish burying-ground, which, from its high antiquity, is called by the Jews 'The Valley of Jehoshaphat.' The grave-stones are not placed upright, as elsewhere, but deposited on the ground. The inscriptions appear to be on the side, and hence very difficult to decipher. There is also an historically important point—the grave of Isaak Tangari, who is said, in the year 850, to have converted the Cazar (Cuzar) to Judaism. But the dates of the grave-stones reach further back still, as also their importance; for they refer not only to pre-Caraïte, but also to a pre-Christian time. One from the year 30 after Christ bears the record: 'Rabbi Moses Levi, who died in the year 726 of our exile,' evidently the Assyrian exile, which, from a comparison with the year of creation, also noticed on the monument, must have taken place, according to their calculation, in 696 (the year 3 after Christ being 702). It is curious to find two more modes of calculation on these stones besides those already noticed, *i.e.*, the ancient Crimean and the Matarchio. Matarcha is a place not far distant, whither, in 350 after Christ, Greek Jews are said to have come to settle, bringing their own

mode of calculation. It differs 151 years from the ancient Crimean. The writer of these notices seems to see in these relics traces of proof that a portion at least of the long-lost and much-sought ten tribes have found their way to these parts of the Taurian lands, and hence that the Jews there are descendants of them. May not the fact of the Karaite Jews rejecting all traditions be considered a further evidence?"

A paper submitted by Mr. Chwalson to the Academy of Sciences of St. Petersburg appears to give a full account of a portion of these new discoveries.

It would be irrelevant to our subject to dwell at greater length on the peculiarities of these Jews. Reverting to their first settlements in Europe, it appears that these date as far back as the division of the Roman Empire. There is a letter extant addressed by the Emperor Honorius to the Governor of Illyria, relative to the Jews.

A tower, called *Judæus*, was erected by Justin Janus on the Danube. In the days of the Lower Empire the Jews were greatly persecuted, on which account they gradually withdrew from the north-western shores of the Black Sea to the pagan countries not subjected to the rule of

the Byzantine Emperors, especially to the land of the Charzari, which at that time extended from the Volga to the Danube. In the seventh century, a large number of Jews having settled there, Bulan, the king of the Charzari, and his whole court seem to have become converts to Judaism; and it is a phenomenon in Jewish history, that this man, though actually but a sham-king, tried by forcible means to convert the Bulgarians to Judaism. This kingdom, however, soon collapsed, and the Jewish inhabitants were dispersed in the steppes of the Don and in the Crimea.

In the earliest times of the Crusades, we find large numbers of Jews in Hungary, Bulgaria, and the Dacian provinces (Wallachia and Moldavia). The uncivilised descendants of the Huns, who had settled in those parts, knew nothing of religious persecutions, both before and after their conversion to Christianity. Thus the Jewish immigrants met with goodwill and toleration at the hands of their neighbours, and were soon joined by many of their brethren, who, having originally settled in Bohemia, were driven from that country by its priest-ridden Slavonic kings. However, canonic law having

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been introduced in Hungary about the beginning of the twelfth century, the rights of the Jews were considerably curtailed, although they were not subjected to such persecutions as were common in those days in Western Europe. Further restrictions were imposed on them by King Andrew II. in 1233, and Bela IV. in 1239, whereby they were debarred from farming the public revenues as they had done previously. In 1251, King Bela issued a decree, by which the legal rights and disabilities of the Jews were finally settled. When the dynasty of the Arpads expired, and the Magyars entered into a closer union with Austria and Bohemia, the Jews did not gain by the change, but became subject to many tribulations, the like of which they had never endured before.

During the numerous wars by which the countries of the Lower Danube were ravaged in the fifteenth, sixteenth, and seventeenth centuries, manifold extortions and other persecutions were alternately practised on them by the Mahometan and Christian princes, who disputed the rule of those dominions to each other. In the reign of Maria Theresa the taxation of the Hungarian Jews was settled on

a legal basis; in 1778, this impost, called toleration tax, amounted to 80,000 florins. Since the termination of the last Austro-Turkish War, in the reign of Joseph II., the Hebrews have enjoyed the same civil rights as their Christian neighbours, with but one exception—being prohibited from holding real property.

Soon after the resurrection of the kingdom of Hungary (in 1867), which had been extinguished by Haynau and Paskiewitch in 1849, a law was proposed by Baron Eötvös and carried by the revived Diet, according to which all civil and political disabilities of the Jews were finally abolished throughout the dominions of the Hungarian crown. In connection with this, it may be observed that the Jews of "Cisleithania," *i. e.*, the western portion of the Austrian monarchy, had been in possession of the same rights since 1860, and that several Jews are members of the *Reichsrath*, of whom Dr. Winterfeld and the well-known writer, Ignaz Kuranda are the most distinguished.

In connection with this topic it is to be noticed that in the beginning of 1869 a congress consisting of representatives of all the Jews of the Transleithan kingdom was convened at

Pesth, under the auspices of Baron Eötvös, their emancipator. The members of this assembly were elected by the Hebrews of Hungary and Transylvania, on similar principles to those upon which the “messengers of the country” are chosen for the general Diet, thus representing a compact body of about 500,000 people. The session of the Jewish congress lasted about a month, and terminated in the passing of several resolutions, having for their object to mitigate the stringency of the religious, and especially the Talmudical observances, which in Eastern Europe weigh heavier upon the mass of the Jewish people than in the remainder of the world.

Reverting to Bohemia, of which we have already said a few words, it may be observed that the history of the Jews in that mountain-girt country is highly interesting, containing, as it does, many a bright page, irrespective of the fact that in Bohemia God’s people muster rather stronger in proportion than anywhere in Western Europe; yet, from their history being almost indissolubly connected with that of the Jews of Poland and Hungary, I must confine myself to a brief statement of the facts concerning them alone. In the tenth century the Jews had already become

so numerous in Bohemia as to afford signal aid in the destruction of robbers to the native inhabitants, who, in return of their assistance, allowed them to build a synagogue at Prague. For several centuries, few tidings are given us of their progress, save that their numbers increased in a most remarkable degree. During the Thirty Years' War (1618—1648) we are told that the Prague Jews assisted their Christian neighbours in defending the city against Königsmark, the Swedish commander, who besieged Prague just about the time of the conclusion of the Münster Treaty. Very poor thanks, however, were rendered them for their co-operation. Ever since the epoch alluded to, Bohemia has been the hot-bed, I might almost say the classic ground, of Jewish persecutions. These we find recorded over and over again during the eighteenth century, and even in our age of civilisation, in the very time we live in, the escutcheon of the Austrian empire has been repeatedly sullied by barbarous and utterly unwarrantable dark deeds, perpetrated in Wenceslaus' kingdom, by self-styled Christians upon the unprotected descendants of Israel. A persecution of this kind took place in 1848, and the German war of 1866 had a similar one for its

starting-point. In justice it ought to be added that it is chiefly at the hands of the aborigines, *i. e.*, the Czech population, not of the German settlers, that the Jews have met with such treatment. Yet the philosophical equanimity with which these place their fellow-citizens of both races on a par, is most astounding, though readily accounted for.

The Hebrew community of Prague is very large, and stands in high reputation among the Jews in Europe. Many celebrated Rabbis flourished there, such as Rabbi David Ganz, who wrote a Jewish Chronicle under the title of "Zemach David" (Branch of David), Rabbi Jehudah Bezaleel, the author of a book "On the Delivery and Perpetuity of Israel," intended to encourage the expectation of a Messiah, and many others who have obtained a high reputation for their learning. The Prague Synagogue is one of the oldest of Europe. The Jews whose names are honourably mentioned in the contemporaneous history of Austria, are rather numerous; suffice it to record those of the well-known Jewish authors, Wessely and Kompert, as well as the journalist Kuranda, already referred to.

**The common origin of all the Jews of Eastern**

Europe, or, to speak more correctly, of those inhabiting the regions east of the Vistula and the Theiss, has been mentioned and explained on a previous occasion. It now devolves upon me to give some account of that numerous section of God's ancient people called the Polish Jews proper, comprising those inhabiting the present kingdom of Poland, the Russian provinces of Podolia, Wolynia, and Lithuania, the Austrian "Crown lands" of Galicia and Lodomiria, as well as the Prussian Duchy of Posen and Eastern Prussia. Irrespective of those that may have previously immigrated from Asia, a number of Jews driven from Bohemia settled in Poland about the end of the eleventh century, especially at Kiew, where Duke Swietopelk gave them protection. This nucleus was soon joined by large numbers of new-comers from France and Italy, and although some persecutions are recorded in the twelfth and thirteenth centuries, their numbers went on increasing. A special law respecting the Jews was made by Boleslaw, Duke of Kalisch and Gnesen, in 1264, which, while submitting them to certain political disabilities, gave them such civil rights as they enjoyed hardly in any other part of Europe in those days.

This law was further improved by Boleslaw's great grandson, King Casimir the Great, who is reported to have been particularly attached to a Jewess of the name of Esterka. Casimir's law was passed in 1356 ; by it the privileges of which the Hebrews were previously possessed were fully confirmed and even new ones added. Thus, the right of residence and communal autonomy were granted them at Lemberg, as well as to the Russian and Armenian settlers. The Lemberg charter was confirmed by Queen Hedwig, in 1386, and all the Jewish privileges were maintained down to the fifteenth century. It is due to the increasing power of the Romish priesthood in Poland that the rights of the Jews were greatly curtailed about that time. Under Sigismund I. they were for the first time legally excluded from the tenure of any kind of office, at the instigation of Andrew Krzycki, an influential priest ; and measures were devised for keeping down the increase of that people which, to the indolent native population, had become rather alarming. Even with respect to dress they were subjected to restrictions. Yet, the influence of the Jews upon the nobles of Poland was so great that in most parts of the country the decrees issued against them remained

a dead letter, although they were confirmed by Sigismund's successor, Sigismund Augustus II. So far from decreasing, the numbers of the Hebrews kept steadily on the increase, and some of them even obtained leases of the landed property of the Church. In the seventeenth century, the great and good King John III. (Sobieski) rather favoured than oppressed them ; and although the clergy went on urging the rules of canon law against them, its machinations could not shake the powerful hold the Jews had obtained on the King and the great of the land.

Towards the end of the seventeenth, and on several occasions during the eighteenth century, the Jews in Poland were persecuted more or less vehemently by the priest-ridden populace; persecutions of this kind took place at Posen in 1733, and at Kiew in 1753. The principal accusation then, as well as during the middle ages, brought forward against the Jews, was their using the blood of Christian children for the sacrifice of the Pass-over ; and it reflects eternal ignominy upon the Romish priesthood, that they not only countenanced, but actually fostered and encouraged the diffusion of such calumnies, and consequent perpetration of some of the most execrable cruelties

to which fanaticism can prompt a misguided mob. In the second half of the eighteenth century better days first dawned upon the Jews of Poland. That age of infidelity was yet an age of enlightenment; but while infidelity soon collapsed and perished by sheer exhaustion, having glutted itself with the *nought*, enlightenment remained and went on increasing in strength and in its beneficent effects. The period in which the agglomeration and consolidation of various disjointed provinces into the powerful northern commonwealths of Russia, Prussia, and Austria took place, brought the once-flourishing kingdom of the Jagellons and Piasts to the verge of ruin; and having commenced its downward course on that inclined plane, the republic of Poland, formerly the bulkhead and partition-wall against the encroachments of Asiatic barbarity upon European civilisation, was gradually broken up in morsels, and eventually expunged from the roll of nations. By three divisions, which took place respectively in 1772, 1793, and 1795, the various provinces of Poland were successively annexed to the above-named three states, *viz.*, Posen, and a portion of Lithuania to Prussia; Galicia and Lodomiria to Austria; and the remainder to Russia. In the

two first-named portions the Jews were treated comparatively well by the enlightened successors of Frederick the Great and Maria Theresa; while in the one Catherine II. had allotted to herself, they were subjected to numerous tribulations. In the short-lived Grand-Duchy of Warsaw, erected by Napoleon I. in 1808, and swept away by the Congress of Vienna in 1814, the Jews enjoyed all but absolute equality with their Christian neighbours—at least, nominally. In 1815, the state of things as it existed in 1795 being re-established, with very slight modifications, the Jews of Posen and Galicia became respectively subject to the common laws of Prussia and Austria, as regards trade pursuits, whilst every political career remained closed to them until the revolution of 1848. It need only be observed that in Posen all their previous disabilities have been removed since the inauguration of the Prussian constitution of February 6th, 1850, and in Galicia since the introduction of the various Austrian representative laws by Count Golumowski, in 1859, and the establishment of the Reichsrath, by Baron Schmerling, in February, 1860. In Russian Poland, or “Congress Poland,” as it may be more properly termed, the fate of the

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Jews has ever been worse even than that of the Christian inhabitants. From 1815 to 1830, the oppression exercised upon them was somewhat tempered by the existence of a written constitution, and of laws enacted by a formal and regular process. They were not allowed to hold any public office, but apart from this restriction, and a few occasional popular outbreaks against them, they were not molested, but allowed peacefully to ply their manifold trades. From 1831, when the popular revolution, headed by Skrzyniecki, was stamped out, to the death of the Emperor Nicholas in 1855, the Czar's pleasure was the supreme law of the country, both for Jews and Christians. The principal legal enactment intended to define the rights and wrongs of the Jewish population of Poland and Russia, is the so-called fundamental law of the 13th of April, 1835, by which the Jews were allowed to dwell in Poland, as well as in the provinces of Bessarabia and Bialystock, and the Government districts of Grodno, Wilna, Wolynia, Podolia, Minsk, Yekaterinoslaw, and some portions of the Ukraine, but expelled the towns of Kiew, Nicolayew, and Sebastopol.

Further restrictions were imposed on them in

1843, whereby they were precluded from residing within fifty versts (or about forty miles) from the western boundary, it being alleged that the smuggling trade, by which the Russian exchequer was much defrauded, was principally in their hands. Justice, however, compels me to add that all these orders have never been strictly carried out; on the contrary, both by the last government, and especially under the present one, the Jews in Poland and in the Western provinces of Russia, have generally been treated with comparative leniency, inasmuch as they proved loyal and well-disposed. The levelling tendencies that have obtained throughout the Russian Empire since the accession of Alexander II., have not been injurious to the Jews, though their beneficial effect on Poland at large is open to some doubt. In one respect, at any rate, the Jews have been entirely assimilated to the remainder of the population; the liability to military duty being at present equally stringent on them as on all others.

I cannot conclude this chapter without casting a rapid glance at the peculiar features and characteristics of the Polish Jews. They are in many respects utterly distinct from the German and Por-

tuguese Jews. They are distinguished on the one hand by their cunning and peculiar sharpness of mind, which they bring to bear more particularly on their mercantile transactions, and which is second only to the “smartness” and “sharp practice” so common in New England ; on the other hand, however, adhering as they do to all the commandments contained in the Pentateuch, as well as to the Talmudical rites and observances, they are, on the whole, less given to commit violent actions and criminal offences than their Christian neighbours. The statistics of the Kingdom show that very few Jews belong to the so-called dangerous classes. Their customs and manners, chiefly in districts where they can have it all their own way, strike the outsider as strange and original. Instead of the usual European dress, they affect long black gowns, which they fasten round their waists by means of girdles or cords. It is only of late years that the wearing of trousers has come into fashion among them. Most of them indulge in beards of extraordinary length ; the story is well known of the juvenile French drummer, who, in the war of 1812, was promised the cross of the Legion of Honour by his general as soon as he

would have a beard, and who managed to obtain the desired aim in a very short time, by cutting one off the chin of a Polish Jew. Their hair they generally wear in a careless way, but attach particular importance to the fore and side locks, which they twist somewhat into the shape of corkscrews ; this is stated to be done on religious grounds. To the student of languages, the dialect in use among the Polish Jews is particularly interesting, though anything but attractive. A chemist would call it a compound of thirty parts of Hebrew, forty of German, fifteen of Polish, and fifteen of a nondescript class of speech. Yet the fact is not to be lost sight of that this peculiar dialect affords Polish Jews far greater facilities for making themselves understood by Germans than their Christian neighbours. In connection with this, a circumstance may be referred to, on which Count Ségur lays particular stress in his “History of Napoleon and the Grand Army.” During the campaign of 1812, it is reported by this distinguished writer that throughout Poland, and in all those parts of Russia where a Jewish population was to be found, the Jews acted as interpreters on the one side, and the Alsatians

on the other, using German as a medium of communication, with which both were equally conversant. Count Sécur adds, that in this manner the Jews became almost indispensable to the French army, and their absence was severely felt in the interior of Russia. It should be added that to a German ear the dialect of a Polish Jew is about the greatest torture that can possibly be inflicted on it. Moreover, any German Jew would consider it as an insult to be taken for a Polish one, or only to be placed on a level with him.

In Galicia, and especially in the Duchy of Posen, the Jews have become much more civilised and polished since its annexation to Prussia, and especially since 1848, when their political disabilities were done away with, as stated above.

Poland has, at all times, been the classical country for the study of the Talmud, to which the literary pursuits of the Polish Jews used to be entirely confined. Even at the present day anyone thoroughly versed in the Hebrew language and Talmudical lore is generally considered by them as a learned man, even though he be destitute of any other knowledge. It is stated

that a Polish rabbi, being summoned to a public office to sign legal documents, his wife called in his stead, and being asked why the rabbi did not appear in person, she replied, " My husband is a scholar, and cannot write Polish." .

All we have said thus far relates rather to the lower than the higher classes of Polish Jews. The latter are, as a general rule, well educated men and useful citizens, and many of them are well known for their benevolence, both to their own people and to Gentiles. Not a few of these have of late years attained honourable distinctions in consideration of their merits and their success in various pursuits.

Throughout Russian Poland and Galicia all trade and commerce is generally in the hands of the Jews. They are merchants, dealers in a large and a small way, manufacturers, bankers, money-agents, middle-men between producers and consumers, between landlords and tenants; hardly any business can be transacted without the Jew having his hand in it; a Jewish broker is, in fact, considered part and parcel of the household of a Polish nobleman, and nothing can be undertaken without him. Some villages are entirely, a few towns all but entirely, inhabited by Jews. In the former

of these they even devote themselves to the tilling of the land, which pursuit is mostly foreign to them elsewhere ; in some of the latter they are so preponderating as to make the Gentiles appear almost as a tolerated population. This is especially the case at Brody, in Galicia, where 25,000 out of a population of 35,000 are Jews ; and many Christians, it is stated, go so far as to keep even the Jewish sabbath, to propitiate their Hebrew neighbours.

One of the most interesting features of the Jews of Poland is their remarkable attachment to reminiscences of the land of their fathers, which they look upon as the country of their future. It is they alone who, as a body, still continue to consider themselves as exiles, and fervently pray to God to shorten their term of probation. Many of them actually make pilgrimages to the Holy Land, which they consider holy ground to live, and blessed ground to die on ; leaving often behind all that is near and dear to them.

This leads me to saying a few words of the Jews of the Danubian Principalities of Wallachia and Moldavia, at present united under the title of Roumania. The reluctance of the Jews of Russia and Austria to serve in the armies of

these countries has, it appears, of late years caused many of them to emigrate and settle down in the dominions of the Kaimakan (at present Prince Charles of Hohenzollern), where their numbers have for some time past increased to such an extent as to call forth the alarm of the native population. Already they are estimated at about 400,000 souls, and to these so many are added every year that restrictive measures have been proposed and adopted by the Roumanian Parliament, in order to prevent the Jews from "taking the upper hand." Besides this, some most barbarous persecutions, recalling to memory those of the middle ages, were enacted, especially in Moldavia, in 1868 and 1869. Some of the most prominent Jews of Western Europe, such as Sir Moses Montefiore, Mons. Crémieux, and others, interceded with Prince Charles in favour of their co-religionists, and succeeded in inducing him to promise legal equality, at least to the Jews of Portuguese origin. Yet the intentions of this well-meaning prince could not prevail, against the inveterate prejudices of his ministers and almost the whole of his people represented in the Chamber. One of the representatives actually charged the Hebrews

with endeavouring to convert Roumania into a half-way house on their road to Jerusalem, and insisted on these endeavours being put down at all hazards. It is to be presumed that the condition of the Roumanian Jews will remain a standing question of European politics for some years to come.

The history of the Jews in Russia proper cannot well be separated from that of their brethren in Poland. In fact, almost all the Jews in Russia may be classed among the Polish Jews. But a few words are required to say all that need be said about them. It was about the end of the fifteenth century that measures were first adopted against them by the czars ; they were entirely expelled the Russian dominions, which, in those days, were not one half what they are now. At the beginning of the eighteenth century they were re-admitted by Peter the Great, to be turned out again by the Empress Elizabeth, in 1734, and allowed to return once more by Catherine II., about 1770.

In 1844, a ukase of the Emperor of Russia was issued by the advice of the Senate, relieving Jewish agriculturalists who cultivate their land by persons of their religion, from conscription for

twenty years, and from taxes for fifty; all others, employing from one hundred to two hundred Jews in agriculture, to become nobles; and above two hundred, to enjoy the rights and privileges of hereditary nobility.

The Government of the present Emperor, Alexander II., has been much more liberal to the Jews than any previous one. Quite recently they have received permission to form a congregation and build a synagogue in St. Petersburgh, where many rich and influential Jews reside. The University of St. Petersburgh has a medical Jewish Professor; and the celebrated Professor Levisohn, the translator of the Bible into modern Russ, was a convert from Judaism. We are informed that, even in the Baltic provinces, and especially at Riga, where great restrictions have existed hitherto, the laws against them have been, or are about to be, repealed.

## CHAPTER XII.

The Jews in England.—Traces in the Saxon Period.—Persecutions under Kings Richard I., John and Henry III.—Expulsion under King Edward I.—Improvement in their Condition, worked by the Reformation.—Spinoza.—The French Revolution.—Moses Mendelsohn.—Present condition of the Jews in the various Countries of Europe.

BUT one more country remains now, in which I have to trace the condition of the Jews during the middle ages,—the country of my adoption, England.

I am jealous enough of the fair fame of this noble country to wish I could palliate her acts against the Jews, but, alas, truth compels me to say that even this land of freedom, in which legions of good men have shed their blood to secure the rights of the people, was not superior to most other countries in her policy towards the descendants of Abraham.

Although we cannot tell when the first Jews settled in England, we know, at all events, that as early as A.D. 740, some of them lived in *this* country, and were apparently on friendly

terms with their Saxon neighbours ; for in that year the Archbishop of York issued a decree forbidding Christians to go to Jewish feasts. After the conquest it appears that the number of Jews increased greatly in England. Of William Rufus we know that he treated them with great favour ; he even promoted some of them to vacant bishops' sees, thereby giving great offence to the clergy. In his time we find Jews also established at Oxford, where many of them instructed Christian students in Hebrew. In the twelfth century, the same cruelties and extortions that were perpetrated on the Jews in other countries, were practised on them in England, mainly for the purpose of depriving them of their wealth. On the coronation-day of King Richard I., when they came to pay their homage, the population was so inflamed against them, that a collision ensued, and for a whole day and night the Jews in London were plundered and murdered. This sad example of London was followed at Stamford, Norwich, and in other places where Hebrews resided. The most horrid tragedy, however, was enacted at York, where, having taken refuge in the Castle, they defended their lives against the mob assailing them, and

at last, finding that they could hold out no longer, followed the noble example of the soldiers of Masada, mentioned before, by putting each other to death after setting fire to the castle. The father did not spare his children's life, nor the husband that of his wife, while the Rabbi, being left the last survivor, fell on his own sword.

In the reign of John Lackland, the Jews were at first favoured, but in due time, when they had accumulated wealth, and the King was in want of money, he found means to oppress and rob them. The Jew in Bristol who had a tooth extracted every day until he was willing to pay 10,000 marks of silver, and who held out full seven days, before he paid, was one of his many victims. Under Henry III., again, the Jews were first fairly treated, notwithstanding even the opposition of the Church, and a house was also opened for the reception of converts from Judaism, of whom there were a goodly number, who wanted protection against Jews as well as against Gentiles. It is to be noted that the site of that building, in which these converts were sheltered, is now occupied by the Rolls' Court. But soon Henry, too, began to exact enormous

sums of money from the Jews ; he summoned a “ Jewish Parliament,” consisting of six representatives of each of the greater, and two of each of the smaller Hebrew congregations. The purpose for which this remarkable assembly was brought together, was not to grant the Jews any freedom, but merely through their representatives to exact more money from them. After the battle of Lewes, Henry once more thought proper to improve the condition of his Jewish subjects, but not long before his death he repealed all these privileges, and once more the Jews were deprived of a great part of their property.

Under Edward I. cruel persecutions were perpetrated on the Jews, who were charged with defacing and “ sweating ” the coin of the realm. In one day two hundred and eighty of them were executed after due trial, but many more were unlawfully put to death by the infuriated mob. A short time of peace followed, but when, in 1290, Pope Honorius IV. addressed a bull to the Archbishop of Canterbury, denouncing the Jews for raising synagogues in England rivalling the finest churches, as well as making proselytes to Judaism, Edward yielded to the pressure put

upon him and banished them all from England. Some sixteen thousand are said to have left this country and dispersed all over Europe.

A century later, as I have mentioned before, France expelled the Jews, and another century after this Spain did the same. But, however severe and universal these persecutions were, the undying race of Abraham outlived them; thus, in the words of a dignitary of the French Church (the Archbishop of Paris), who some time ago spoke on the subject, we may say to the Jewish nation: “Thou hast revealed to the world the ideas of equality, fraternity, and charity, otherwise unknown, and because thou hast placed thy religion and thy country in thy God, the world has persecuted, despoiled, and ill used thee in vain.”

The Reformation opened a new and better era to the Jews. Not that the Reformers, personally, were much more tolerant to them than the Roman Catholic Hierarchy, but the very fact that, through Luther’s and other Reformers’ secession from Rome, the boasted Unity of the Church had received a serious blow, made people more inclined to allow different creeds to be followed in one and the same country. Besides,

since the invention of the printing-machine, the Jews had been engaged in publishing beautiful copies of the Hebrew Bible and of the Talmud. This brought their learning into prominence, and some of the leaders of public opinion were more friendly to them. Reuchlin, for instance, stood manfully up for the preservation of the Talmud, when an over-zealous Jewish convert to Roman Catholicism, Plefferkorn, tried to induce the Emperor Maximilian of Germany to cause it to be destroyed. Luther, too, owed much to the Jews; for it was chiefly with the help of a Latin translation of Rashi's commentary to the Old Testament, made by a Jew named Nicholas de Lyra, that he was enabled to translate the Old Testament from the original Hebrew instead of the vitiated Latin version of the Vulgate then generally in use. This circumstance gave rise to the well-known saying—

Nisi Lyra lyrasset,  
Lutherus non saltasset

(if Nicholas de Lyra had not translated Rashi, Luther could scarcely have done what he did), with which Luther was taunted by his enemies.

And here I ought to remark how sad it is to think that Luther, who owed so much to

the Jews, at one time was one of their fiercest enemies, as shown by some of his writings, though at another time he spoke of them in the true spirit of Christ. It would be very interesting to know which of these two phases in Luther's dealings with the Jews is of more ancient date ; but, strange to say, the historians cannot agree on this point—some will have it that only in his younger days he wished to persecute them, while others contend that, when young, his views with respect to the Jews were of a more lenient character.

There were various other circumstances, besides those referred to, which tended to the improvement of their condition. The Church was too much in trouble to find time for persecuting them, and the different nations had made such rapid strides in civilisation, that trade and the wealth it produced were no longer exclusively in the hands of the Jews, and this put a stop to the petty jealousy of their neighbours, which so often had brought ruin on them. But though the Jews ceased to invite the avarice of those among whom they lived, they became objects of contempt, and were not allowed to follow any calling but commerce. In many cities they were

even prohibited from dwelling in other quarters than those set aside for them; which remark applies chiefly to Germany and Italy.

A Jewish star arose in the seventeenth century on the horizon of philosophy, in the person of Baruch Spinoza, of Amsterdam; but he, though a Jew by birth, scarcely deserves that name. Though his private life and character were pure beyond all praise, his pantheistic teaching tended to the destruction of the Jewish faith, and his co-religionists were so incensed against him, that they pronounced the *Chorem*, or anathema, against him—not a slight punishment, for by it every Jew is forbidden to have even the slightest intercourse with the condemned. However, Spinoza was little affected by this proceeding, for he liked to live in seclusion, and give his mind entirely to his speculations. He even refused the honourable offer of a Professorship at the University of Heidelberg, preferring the solitude in which he corresponded only with a few of the greatest men of his time, who were able to appreciate him. During his lifetime he scarcely had any following, but more than a hundred years after his death the learned world turned to his works, which he had written in

Latin, and some very celebrated philosophers became his disciples. As a Christian, I cannot sympathise with Spinoza's teaching ; but one feels thankful to him for always speaking of Christianity and Christ in terms of the highest reverence, though a disbeliever, and referring to the New Testament as a book of the same authority as the Old.

Passing on to the end of the eighteenth century, we arrive at the period in which the first steps were taken towards raising the Jewish race to the position it now occupies, at least as far as Europe is concerned.

In the first place, the French Revolution, by violently putting an end to all class distinctions, gave the Jews the full privileges of citizens ; and when afterwards the frontiers of the republic were extended, the Jews in all other countries under French sway received the same benefit. But another event was, perhaps, of more importance still ; namely, the appearance of Moses Mendelsohn, a Jew of great learning, as a German author. He contrived to harmonise his own life as a pious Jew with his philosophical doctrines, which are as near those of a Christian as the teaching of one outside the Christian Church

can possibly be. When I say “harmonised,” I mean that he, by the amiability of his character, was able, without giving much offence on either side, to maintain this peculiar position of adhering in practice to the customs of Judaism, while, theoretically, he was all but a Christian philosopher. But that his position was really an untenable one is best seen from the circumstance that, after his death, all his children who had imbibed his teaching threw overboard the practice, and, acting according to his theory, became Christians. The celebrated musical composer, Mendelsohn-Bartholdy, was the most prominent member of this philosopher’s family.

That one of the despised race of Israel should appear as an elegant German author, was a fact so remarkable and so startling that it successfully shook the popular prejudice against the Jews in the whole of Europe. This change in the popular mind showed itself in the kindlier turn which the legislation with regard to them everywhere began to take.

It is true that in the Russian Empire, where the influence of the French Revolution was least felt, the condition of the Jews is not yet all that might be desired, but even there it is improving.

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Switzerland and the Papal State stand alone in having retrograded, and put the Jews after the French Revolution into the same unfavourable position in which they had been before the invasion of the French. Everywhere else their condition is steadily improving,—even in Turkey they are citizens now, having equal rights with all other inhabitants. In France, the principle of equality is carried so far that even their Rabbis are salaried by the Government like all Christian ministers.

In Holland and Belgium, as in France, there is not the slightest vestige of political inferiority left, and in all three countries Jews have attained to the highest offices in the state. A similar state obtains in America, where they have increased to a marvellous extent during the last fifty years. The Jews live under the same favourable condition in British India and in all British colonies. Of the latter, I will just mention that in Sydney the present ministry contains two Jews, occupying respectively the post of treasurer and attorney-general.

The parliaments of France, Italy, and North Germany contain Jewish members of eminence; and in all branches of art and science Jews, both

converted and unconverted, may be named who have attained very high and honourable positions. I have not adverted to those of Africa and Asia, because there they remain virtually in the same unhappy condition in which we left them in the Middle Ages—oppressed and bowed down under the yoke of the Mahomedan or heathen.

Reverting to England, we may look with pride at the thriving condition of the English Jews in the present day. It is known that under Cromwell, a celebrated Jewish physician and author, Manasseh-ben-Israel, applied to the Commonwealth for re-admission of the Jews into these isles, from which for nearly four hundred years they had then been banished. The Lord Protector convoked a conference in which the Jewish application was discussed; an interesting account of which may be read in “Cromwell’s Letters and Speeches,” by Carlyle. Cromwell seems to have been in favour of the Jews, but public opinion was yet too much against them, and the matter dropped, until under Charles II. it was taken up again, and the Jews were re-admitted into this country, though not without very humiliating restrictions. In 1753 Parliament passed a Bill for the naturalisation of the Jews, but the

Legislature were too much in advance of public opinion, and in the following year the Bill had to be rescinded. In the present century, however, the Jews have been admitted to all civil offices. London has twice had a Jewish Lord Mayor—the present House of Commons contains six Jewish members: at the Bar many Jews are practising, and in the arts and sciences there are not a few Jews among us who have honourably distinguished themselves.

Here I will conclude. Not that the matter is exhausted. Much though I have said, more remains unsaid, and only a very rapid survey has been taken of the most prominent facts. However, I hope I have said enough to convey to the reader an idea of the manner in which the present condition of the Jews has been gradually developed out of their past.

## CHAPTER XIII.

Israel's Future.—The Restoration of God's People to the Land of their Fathers.—The Ten Tribes.—Israel's Conversion connected with the Happiness and Salvation of the Human Race.

UNIQUE as the history of the Jews is in many respects, it is also in this, that it has not only a past and a present, but also a distinctly marked future. What that future is to be to the Jews themselves and to the whole world, is clearly stated in Holy Writ: "He that scattered Israel will also gather him," and "they shall look upon Him whom they have pierced." We must also remember that "the receiving of them will be a life from the dead."

All the prophets, from Moses to Malachi, who have foretold the general dispersion, the unexampled miseries and terrible judgments that the people of Israel should endure during their long sojourn in the exile on account of their manifold sins, and above all, that one sin—the rejection of the Messiah, their King—have likewise predicted the gathering and re-establishment of them in the

country from which they have been for a season expelled, but which is theirs by right and inheritance. If the dark side of the picture has been thus realised to the letter, can it be conceived for a moment that the bright pages, on which are inscribed the blessings and the glories that are to succeed their sufferings and humiliations, are not also to be verified by the literal fulfilment of the predictions to be found therein ? If faithful in His threats of vengeance, shall He be less exact in performing that which is His infinite delight,—the work of mercy ? Is God changeable ? Far be it from Him ; He is “the same yesterday, and to-day, and for ever.” In Him there is “no variability nor shadow of turning ;” yea, the very preservation of the seed of Jacob is declared to be because he changes not. “Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? Yea, they may forget, yet will I not forget thee.”

He also has said that He loves Israel “with an everlasting love.” Moses, after having poured out the cup of wrath and denunciation on rebellious Israel in the prophecies of the 28th and 29th chapters of Deuteronomy, proceeds in the same breath : “And it shall come to

pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shall possess it, and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and

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obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good : for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers : If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart and with all thy soul " (Deut. xxx. 1—10).

All the prophets harmonise in this with Moses. Their prophecies are inseparably connected with the threatening judgments, whose divine truth has been attested by the history of more than eighteen centuries. All the oracles of the Old and New Testament conclude with promises of the felicity of the whole earth which shall then be, of the re-adoption and re-establishment of grace, whose greatness and glory is to exceed that of the past. " For the children of Israel," says the prophet Hosea (iii. 4, 5), " shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an

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ephod, and without teraphim: afterwards shall the children of Israel return and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days.” And again Zechariah says (xii. 10), “And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born.” And again (chap. xiii. 1), “In that time shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness;” in that day when, under the reign of Him who “shall come forth a rod out of the stem of Jesse,” “the wolf shall dwell with the lamb, and the leopard shall lie down with the kid,” and “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” In that day it shall come to pass that the Lord “shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth;” and “there shall be an

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highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation" (Isaiah xi. 16, and xii. 1, 2).

All the twelve tribes are to have part in this glory, for we are not to suppose that they are lost. Scripture tells us that the ten tribes of Israel must be re-established one day in the land promised to their father Abraham. This doctrine has at all times been adhered to in the Christian Church, and proclaimed by all the Fathers. It is of the highest importance, both for the Church of the Gentiles and of the Jews, being intimately and essentially connected with all the hopes of the children of God respecting the reign of Jesus Christ, the resurrection, and the advent of our Saviour. An indissoluble tie exists between it and the future glory of God's people; for:—"Thus saith the Lord God;

Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name ; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations ; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen : but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them : for I have poured out my spirit upon the house of Israel, saith the Lord God." (Ezekiel xxxix. 25—29), "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." (Jeremiah iii. 18). And again : "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with

the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their

children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. xxxvii. 19—28.) And there shall also be accomplished another prophecy:—"He will turn again, he will have compassion on us; he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Micah vii. 19, 20).

These, and a multitude of other promises of a similar description, are perfectly clear and unqualified by any condition. Some may, indeed, contend that, in a spiritual sense, the Christian Church having taken the place of God's people under the dispensation of the New Testament, has already experienced the fulfilment of these

promises ; but those holding this opinion have no ground to stand on, the plain word of Scripture being sufficient to refute their views. The Lord Himself obviously confined His promises and the application of them to Israel as a people ; that is, to the issue of Abraham according to flesh, at the very time when He rose up to heaven from the midst of the apostles. Being asked by these, “Lord, wilt thou at this time restore again the kingdom to Israel ?” (Acts i. 6), He never for a moment denies that the restoration will actually take place, but only affirms that it rests with God alone to appoint the time for it. “It is not for you to know the times and seasons which the Father has put in his own power.” (Acts i. 7). On a previous occasion he had made to His twelve apostles a promise tending to the same end : “In the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matt. xix. 28.)

The meaning of these words cannot be explained away. Throughout the Holy Writ, both of the old and new dispensation, the sufferings as well as the glories of the same Israel are foreshadowed in the warning voice of the prophets

and of our Saviour Jesus Christ. While admitting the literal and entire fulfilment of the prophetic judgments passed on the Hebrews, we have no right by an arbitrary interpretation to appropriate to the Christian Church of the Gentiles the *promises* which, according to the letter and spirit of Scriptures, are intended but for the ancient people of God.

Of the truth of all this we must become more convinced, when we consider this promise of a national conversion of the Jews and the restoration of the kingdom of Israel, in connection with the promise of the Great King, the Messiah Himself during so many ages before, as well as after His coming in the flesh, the object of the expectation of all who in Israel believed in the Divine authority of prophecy. The promise of a king reigning in glory and power over the house of Jacob from age to age had been handed down from century to century, from one man of God to another. Him the Jews expected and fondly hoped for, while misconstruing the purport of the promise, and incapable to understand that it was by a path of sufferings and trials that He was to enter into His glory. The King having come, and their deliverance being

obtained by His sufferings, the promised glory is not the less certain to follow. It is by faith in Him crucified, that the expectation of Him that is to reign in glory becomes warranted and legitimate in the sight of God. Jesus is the King, not only spiritually reigning over hearts and minds—not only in heaven, and over His invisible Church, but also some day upon earth, over His own people and country, and thence over all nations, “from sea even to sea, and from the rivers even to the ends of the earth.” The kingdom that the angel Gabriel announced to Mary for the Most High, who should derive His human nature from her (Luke i. 32, 33), is absolutely the same as that which the prophet Isaiah promises to the family of David, and to the house of Jacob. This was the kingdom anciently sung by the psalmist and prophets, looked for by all the faithful in the days of old, sketched and prefigured in the ordering of the tabernacle and the temple, in the institution of priests and king, —a kingdom descending from heaven upon earth, but not less real, visible, and palpable than those four monarchies seen by Daniel in the visions of the night, to which the Jewish monarchy, under Jesus Christ, born and crucified King of the

Jews, comes to put an end. The New Testament, which never annihilates, but always fulfils the promises of the Old, has certainly not changed the nature of this last kingdom.

It is still “the kingdom of our Father, David,” (Mark xi. 10). It is with respect to this kingdom that the Apostle of the Gentiles, in his last epistle, and in his last hour, exclaimed once more, “Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel;” and when Saint John contemplates, in the heavens which were opened unto him, this King as the Lamb that was slain, he announces him as “The Lion of Judah, who hath prevailed.” (Rev. v. 5.) And Jesus himself, at the end of this same opened book of prophecy, calls Himself “the root and the offspring of David,” and “the bright and morning star.” (Rev. xxii. 16). There is, then, a future for Israel!—for the long-disgraced outcasts an approaching glory!—And this future, and this glory, are intimately connected with the happiness and the salvation of all nations; the reign of the Messiah will not be an exclusive one. He will not revenge Himself on the Gentiles as Gentiles, as carnal Israel, denying the cross of Christ,

has imagined. Neither will He reign over a purely typical Israel. But the wall of separation will be thrown down, and Israel and the regenerate nations will triumph together over the Gentiles who have forgotten God, and who oppose the kingdom of Christ. Israel's King will be King of all nations. The receiving of Israel shall be to all people "life from the dead" (Rom. xi. 15); and thus "the Lord shall be king over all the earth: for in that day there shall be one Lord, and his name one," (Zech. xiv. 9). And on the very spot where once the deluded Jews shouted "**CRUCIFY HIM, CRUCIFY HIM !**" and the Gentiles carried out the sentence, there shall on that day arise the joyous exclamation, joined in by both Jews and Gentiles: "**CROWN HIM, CROWN HIM, LORD OF ALL !**" **AMEN ! AND AMEN !**

## CONCLUSION.

But what of the immediate future, or the time which may have to elapse (be it short or long), until the great promises I have cited shall be fulfilled? Is there no duty incumbent upon the Christian Church? If it is promised that "all Israel shall be saved," have we not to use all the means in our power to contribute towards the fulfilment of this promise? Thank God, different Churches have, during this century, taken the matter in hand, and very encouraging results have been obtained. In England, for instance, there are now some thousands of Jewish converts in all ranks, and throughout Europe there are about 20,000 Jews to be found at the present day who make a profession of the Christian faith. And may we not expect still greater results, as time more and more obliterates the prejudices of the Jews against Christianity, engendered by the evil deeds of former generations? And, without disparaging other missions, may we not say that the Jewish mission-field is more hopeful than any other? For remember,

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the bulk of the Jews are a believing people : they have the Old Testament in common with us, and every morning they confess in their creed : “ I believe with a perfect faith in the coming of the Messiah, and though he tarry long, yet do I wait for Him every day.” How fervent this belief, has been proved by the large number of followers those false Messiahs have obtained who from time to time have arisen among the Jews. I have not mentioned any of these save Barcochab (A.D. 130), but since his time a great number of false Messiahs have made their appearance, and all of them found ready followers. Even as late as 1666 one Zabattai Levi, who pretended to be the Messiah of Israel, caused a great commotion among the Jews of the whole world.

With a people of this character to work upon shall we not be hopeful ? Did not the Apostles carry on their work against much greater difficulties ? And if it was possible, with the help of the Spirit of God, to convert the original inhabitants of these islands, who lived in a half-savage state, and offered their own offspring on bloody altars, while the children of Israel dwelt in ivory palaces in Jerusalem, shall not that same Spirit

also enable us to bring the descendants of Abraham to the foot of the cross? In the time of the Apostle Paul we read that, according to Acts xxi. 20, many thousands (or rather, according to the original, *μυριάδες*, tens of thousands) of Jews believed in Christ; why should it not be likewise in our time?

In past ages, the Jews were kept from Christ more through political than religious considerations; but the reformed Churches which have succeeded in purifying religion from all political alloy, may confidently hope to win the Jews to Christ. Let us, then, every one of us, according to the talent given to him, labour for this glorious work; and, as surely as God's Word is true, we shall be rewarded according to the promise given to Abraham:—

“I will bless them that bless thee.”



## APPENDIX.

—o—

### STATISTICS OF THE JEWS IN ALL PARTS OF THE WORLD.

*(From the most recent and authentic sources.)*

#### EUROPE.

##### Austria (1864)

Cisleithan Austria	.	.	683,000
Hungary	.	.	428,000
Total	.	.	<u>1,121,000</u>
Belgium (1866)	.	.	2,000
Denmark (1860)	.	.	4,214
France (1866)	.	.	89,047

Of these, the largest numbers are to be found in the following departments, viz.,

Seine	.	.	21,767
Lower Rhine	.	.	21,318
Upper Rhine	.	.	14,496
Moselle	.	.	7,337
Meurthe	.	.	5,240
Bouches du Rhone	.	.	3,161
Gironde	.	.	2,618
Vosges	.	.	1,510
Lower Pyrenees	.	.	1,235
Germany (1867)	.	.	455,944
<i>North Germany (350,582) viz.—</i>			
Prussia	.	.	313,250
<i>Carried forward.</i>			<u>1,672,205</u>

---

Brought forward	.	.	.	.	1,672,205
Distributed over the various Provinces, as follows:—					
Schleswig-Holstein	.	.	.	3,408	
Pomerania	.	.	.	13,049	
Brandenburg	.	.	.	39,082	
Saxony	.	.	.	5,967	
Hanover	.	.	.	12,339	
Rhineland	.	.	.	36,822	
Prussia Proper	.	.	.	39,541	
Hesse	.	.	.	34,683	
Silesia	.	.	.	44,822	
Westphalia	.	.	.	17,051	
Posen	.	.	.	65,508	
Smaller Territories	.	.	.	895	
Saxony	.	.	.	2,103	
Oldenburgh	.	.	.	1,527	
Mecklenburgh-Schwerin	.	.	.	3,064	
Mecklenburgh-Strelitz	.	.	.	466	
Hamburg	.	.	.	13,448	
Bremen	.	.	.	271	
Lubeck	.	.	.	609	
Brunswick	.	.	.	1,145	
Saxe-Weimar	.	.	.	1,182	
Lippe	.	.	.	1,125	
Anhalt	.	.	.	2,108	
Hesse	.	.	.	7,000	
Saxon Duchies	.	.	.	1,767	
Smaller States	.	.	.	1,517	
Carried forward	.	.	.	.	1,672,205

---

Brought forward . . . . . 1,672,205

*South Germany* (105,362), viz. :—

Bavaria . . . . . 49,840

Distributed as follows, viz :—

Upper Bavaria . . . . . 2,154

Lower Bavaria . . . . . 36

Upper Palatinate . . . . . 1,045

Suabia . . . . . 4,512

Lower Franconia . . . . . 14,400

Middle Franconia . . . . . 10,522

Upper Franconia . . . . . 4,129

Palatinate . . . . . 13,042

Württemberg . . . . . 11,662

Baden . . . . . 25,594

Hesse . . . . . 18,266

Great Britain and Ireland . . . . . 60,000

Greece . . . . . 3,000

Italy (1861).

Without Venetia . . . . . 42,418

Venetia . . . . . 6,400

————— 48,818

Netherlands . . . . . 68,890

Rome (1867) . . . . . 16,000

Roumania 1867—208,630; since then  
stated to have risen to . . . . . 400,000

Russia (1864).

Russia proper . . . . . 1,631,000

Poland . . . . . 780,000

Finland . . . . . 1,000

Total . . . . . 2,412,000

Carried forward . . . . . 4,680,913

Brought forward	.	.	.	.	4,680,913
Spain, about	.	.	.	.	1,000
Sweden and Norway	.	.	.	.	2,400
Switzerland (1860)	.	.	.	.	4,216

Of these, the largest numbers are to be  
found in the following Cantons, viz. :—

Argovia	.	.	.	.	1,538
Berne	.	.	.	.	820
Neuchatel	.	.	.	.	595
Vaud	.	.	.	.	396
Geneva	.	.	.	.	377
Turkey (1867)	.	.	.	.	280,000
Aggregate number in Europe	.	.	.	.	4,968,529

### ASIA.

Turkey (1867)	.	.	.	.	120,000
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Of these there were about 2,000 in  
Palestine.

Persia	.	.	.	.	.	100,000
British India	.	.	.	.	.	15,000
Bokhara	.	.	.	.	.	13,500
Russia (1864)	.	.	.	.	.	21,000
Arabia Felix	.	.	.	.	.	200,000
Remainder of Asia, about	.	.	.	.	.	10,000
Aggregate number in Asia	.	.	.	.	.	479,500

## AFRICA.

Morocco	340,000
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Of these there are at—

Morocco	15,000
Fez	12,000
Mequinez	12,000
Tangiers	2,000
Tetuan	4,200
Mogador	5,000
Robat	7,000
Saffi	3,000
Agamon	1,200
Algiers	80,000
Tripolis	160,000
Tunis	150,000
Egypt	10,000
Nubia	20,000
Abyssinia (Falashas)	200,000
Remainder of Africa, about	50,000
Aggregate number in Africa	1,010,000

## AMERICA.

United States	300,000
Canada	2,000
Remainder of America	8,000
Aggregate number in America	310,000

## AUSTRALIA.

About	10,000
-------	--------

15

## RECAPITULATION.

Europe . . . . .	4,968,529
Asia . . . . .	479,500
Africa . . . . .	1,010,000
America . . . . .	310,000
Australia . . . . .	10,000
Sum total . . . . .	6,798,029

In Herzog's "*Protestantische Real-Encyklopädie*," the aggregate number of Jews on the globe is estimated at upwards of seven millions. The author of the article on the subject, however adds:—"We are convinced that this number is much below the mark . . . . If we think of Benjamin of Tudela's report on the extraordinary numbers of Jews in the cities of Mesopotamia and Persia, even as far as Samarcand; if we consider that there must be an abundant Jewish population in Arabia (according to Stern's account of 1856), in Asiatic Turkey, in Bucharra, as well as in Egypt and Barbary; that the number of Jews in North America increases very rapidly, *pari passu* with the remainder of the population, and that Jews are actually to be found in all countries of the World, in East India and China, in Australia and South America, it becomes apparent that their aggregate number must far exceed seven millions."

THE END.

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